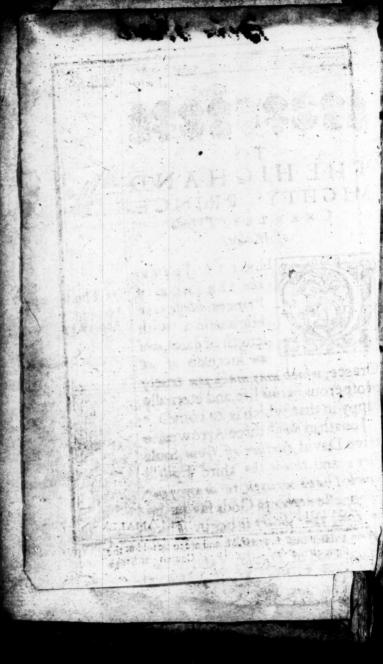
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Printed by J.L. and G.M. and are to be fold at the figne of the black Beare in Pauls Church-yard, 1640





TO THEHIGHAND MIGHTY PRINCE.

CHARLES, Prince of Wales.



HRIST JESVS the PRINCE of Princes, bleffe your Highnesso, with length of daies, and an increase of all

Graves; which may make you truely prosperous in this life, and eternally happy in that which is to come.

Jonathan Rot b three Arrowes, to | 5 , Sam, 20 drive David further off from Sauls fury: and this is the third Epiftle which I have written to draw your Highnesse neerer to Gods favour, by directing your bears to begin (like of ah) in your c youth to feeke afer the God of David, (and of Iaob) your Father, Not but that I A

. Tim C Ic. Apo, 12.13

10.

c2 Chro. 34.3.

a Qui monet ut facias, quod
ja a facis,
ipse monendo
Laulat,
Go borta
tu comprobat alla
suo.
2 Cor.8.7

know, that your Highnesse doth this without mine admonition; but because I d would with the Apostle have you to abound in every Grace, in Faith and knowledge, and in all diligence, and in your love to Gods Service, and true Religion. Never was there more need of plaine and unfained Adminition: for the Comicke, in that (aying, feemes but to have prophecied of our times, O'slequium amicos, veritas odium parit. And no marvell : feeing that we are falne into the dregs of Time, which being the laft. must needs be the word daies. And how can there be worfe, seeing Vanity knowes not how be vainer, wor wickednesse how to be more wicked? And whereas beretofore those have been counted most holy, who have shewed themselves most zealous in their Religion; they are now reputed most discreet, who can make the least profession of their Faith. And that thefe are the last daios, appeares evidently; became the Security of mens eternall state bath fooverwhelmed (as Christ foretold

Mat. 15.1. 2 Tim, 2.

4

Dedicatory.

it flould all forts: that most who now live, are beceme lovers of pleasures, mere than lovers of God: And of thefe who pretend to love Con, O Go Diwhat far at fied heart can but bleed, to behold I ow feldome they come to prayers? he w irreverently they heare Cons Word? What firangers they are at the Lords Table? what affiduous spectators they are at Stage-playes? where (being Christians lekey can sport themselves to heare the Vassels of the edivell Scoffing Religion, and blasphemously abusing pheases of holy Scripture on their Stages, as familiarly as they use their Tobacco Pipes in their bibbing-houses. So that he who would now adaies seeke in most Christians for the power, shall scarce almost find the very flew of godlinefle. Never was there more finning, never leffe, remorfe for fin Never was the Judge neerer to come, never was there fo litthe preparation for his coming. And if the Bridegroome fould now come, how many (who thinke themselves Ecclefia & Cathedra peftilentiari, lam. 5 9 Rev. 22.20. wife

c Exeplum accidit mulieris. Domino tefle, qua Theatrum adiit, o inde cum Da pionio redijt. Itaque in ex orci (mocil onerareim immundus (piritus quod aufu. eft fileiem aggred : corff anter or just 1 fime qui. (i quit) feci : in meo cam invent. Tert.de frett 1 b. сар. 26. Thertoic Tert in cap. 6.cals the stage Diatoli

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Mat. 25 8.

mise enough, and full of all knowledge) mould be found foolish Virgins, mithous one drop of the Oyle of saving Faith in their Lamps? For the greasest Wisedome of most men in this age, consists in being wise, sirst, to deceive others, and in the end to deceive themselves.

And if sometimes some good Book haps into their hands : or some good motion commeth into their heads. whereby they are put in minde to confider the uncertainty of this life prefent: or bow weake affurance they bave of eternall life, if this were ended; and how they have fome fecret finnes, for which they must needs repent here, or be punished for them in hel hereafter: Security then forth. with whifters the Hypocrite in the Eare, that though it be fit to thinke of these things, yet, It is not yet time; And that he is yet young enough (though he cannot but know, that many milsons as young as himselfe are already in Hell, for want of timely repentance.) Prefumption warranteth him in the other Eare:

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Eare; that he may have time hereafter, at his leifure to repent : and that how soever others die, yet he is farre enough from death, and therefore may boldly take yet a longer time to enjoy his sweete pleasures, and to increase his wealth & greatnesse: And hereupon (like Salomons flu ggard) he yeelds himselfe to a little more fleepe, a little more flumber, alittle more folding of the hands to fleape in his former funes : at last, Despaire (Securities ongly Hand-maid) comes in unlooked for and homes bim bis Houre-glaffe: dolefully telling him, that his time is past: and that nothing now remaines but to die, and be damned. Let not this feem: strange to any, for too many have found it too true, and more, without more grace, are like to be thus foothed to obeir end; and in the end fnared to their endleffe perdicion.

In my defire therefore of the common falvation; but especially of your Highaesse everlasting welfare, 1 have endeavoured to extract (out of A 4

Jude 3.

the

the Chaos of endlesse controversies) the old practice of true Piety, which flourished before these Controversies were hatched : which my poore labours (in a short while) come now forth againe the 49. time under the gracious protection of your Highnesse favor: and by their entertainement feeme not to be altogether unwelcome to the Church of Christ. If to be piens, bath in all ages beene held the truest honour: bow much more honourable u it, in fo impious an age, to bee the true Patron and Patterne of Piety? Piety made David, Salomon, Ichofaphat, Ezechias, Iofias, Zernbbabel, Constantine, Theodofim, Edward the fixth, Queene Elizabeth, Prince Henery and other religious Princes to be fo honoured : that their names (fince their deaths) fmell in the Church of GOD like a precious ointment, and their remembrances, fweet as honey in all mouthes, and as Musicke at a banquet of Wine: when as the lips of others, who have beene godleffe and irreligious Princes, doe rot and flinke in the memo-

Eccl.4.21.

Dedicatory.

memory of Go's people. And what honour is it for great men to have great Titles on earth; when God counts their Names unworthy to be * written in his Booke of life in Heaven?

It is Piety that embalmes a Prince his good name, and makes his face to thine before men, and glorifies his foule among Angels. For as Mofes his face, by often talking with God, thined in the eyes of the people; fo by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking untow) we shall be charged from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertaine to all, (especially to Princes:) What argument is more fit, both for Princes, and People to Study, than that which teacheth finfull man to deny himselfe, by mortifying bis corruption that be may enjoy Christ, the Author of his salvation: To renounce these false and momentary pleasures of the world, that be may attaine to the A 5

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* Luk.10

Apo. 17.8

Exod. 31

2 Cor. 3.

* Mat; 16. .13. u I Tim.4 x Princip bus al Cinien (3:a atis vera eft piet as.ab. que 1/1 à va ron bile,? ucl exercitas vel I.n. peratoris, fortitudo vel appara. tus religius Z070. Ecdef.Hift. 1 3,9.6.1.

the true and eternal joyes of Heaven: and to make them truly honourable before God in Piety, who are now onely honourable before men in vanity? What charges foever me foend in sarchly vanities, for the most part, they either die before us, or wee (hortly die after them: but what we fond like & Mary in the Practice of Piety, Shall remaine our true memoriall for ever. For " Piety hath the promise of this life, and of that which shall never end. But * without Piety there is no internal comfort to be found in Conscience, nor externall peace to be looked for in the World nor any internall happinesse to be bosed for in Heaven. How can Picty but promise to bersetse azealous Patron of your Highnesse; being the sole Sonne and Heire of so gracious and great a Monarch: who is not onely the Defender of the Faithby Title : but also a Defender of the Faith in truth, as the Christian world bath taken norice by his learned confounding of Bellarmines over-foreading Herefies, and his

Dedicatory.

his suppressing, in the blade, of Vorflius Athean blasphomies? And how ealie is it for your Highnesse to equall (if not exceed) all that were before you, in Grace and greatnesse; if you do but fet your heart to feeke, and to serve God, considering bow religiously your Highnesse back beene educated by godly and vertuous Goyernours and Tutors: as alfothus you live in Mich a time, wherin Gods providence, & the Kings religious care have placed over this Church (co the unspeakeable comfort therof) another venerable Tchojada, that doth good in our Ifraelboth towards God and towards his House: of whom your Highnesse at all times, in all doubts, may learne the fincerity of Religion, for the Salvation of your imper! Soule, and the wifelt counfell for the direction of your outward state? And to exaite you the rather to the zealous Practice of divine Picty; often suppose with your selfe, that your Highnesse beares your religious Father James speaking unto you, as fanetimes haly David spike to his Sonns

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The Honorable S. Robert Ca ry Knights and the religious Lady Cary his Wife. Mr. Tho. mas Murray: Sir lames Fallerton. The graclous Archbishop of Cant.G.

2 Chron 28.9.

The Epiffle,&c.

Sonne Salomon: And theu Charles my Sonne, know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seeke him, hee will be found of thee; but if thou forsake him, he will cast thee off for ever.

uis Wilc.

11.28 Mills

298 2 716

Faller: on

to good

Can G

To helpe you the better to seeke and serve this God Almighty, who must be jour chiefe Protectour in life, and onely Comfort in death: I here orce agaire, on my bended knees, offer my old mite new stamps, inte your Highnesse, offering up auto the most High, my humblest prayers: that at you grow in age and stature: so you may (like your Master Christ) increase in wisedome and favour with God and all good men. This sint will I never cease: In all other matters I will ever rest.

Your Highnesse bumble Servant, during life to be commanded;

LIVVIS BAILT

AD CAROLVM

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Tolle malos, extolle Pios, cognosce Teipsum: Sacra tene, Paci consule, disce pati.

PRINCIPEM.

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fur baile and the labours, to further thy felvation as bis owner.

Farenest to the Lord

JESUS.



TO THE DEVOUT



Ha! not purposed to enlarge the last Edition, save that importunity of many devoutly disposed, prevailed with

me, to add some points, and to amplific other. To satisfie whose godly requests, I have done my best endeavour, and withall sinished all that I intend in this argument. If thou shall hereby reape any more prosit, give God the more praise: and remember him in the prayers who back wowed both his life and his labours, to further thy salvation as his owne.

Farewell in the Lord JESUS.

THE



THE CHIEFE CON-TENTS OF THIS BOOKE.

Plaine description of God, in respect of his Essence, Persons, and Attributes, so sarre as eve ry Christian show'd compesently

enteavour to tearne and know; with fuedry weet observations and meditations there apon

2 Meditations fetting forth the miseries of a nazs life and death, that is not reconciled to God in Chaift.

4. Meditations of the bleffed flate both in life and death, of a min that is reconsiled to God in Chrift: wherein thou shalt finde n ta few things worthy the reading and observation.

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THE



PRACTICE OF PIETY,

Directing a Christian how to walke, that hee may please Go D.



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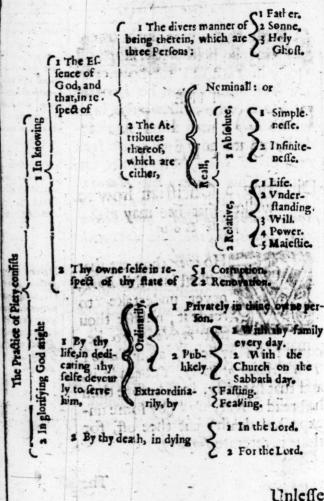
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Ho ever thou art that lookest into this Book, never undertake to reade it; unlesse thou first resolvest to be-

come from thy heart, an unfaine i Practisioner of Piety. Yet reade it, and that speedily, least before thou hast read it over, God (by some unexpected death) cut thee off, for thine inveterate Impiety.

The



Unleffe

Unlesse that a man doth truely know God, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him, whose help a man thinkes he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therfore (saith the Apostle) He that commeth to God, must believe that God is, and that he is a rewarder of them that seek him:

And for as much as there can be no true Piety, without the know-ledge of God; nor any good practice, without the knowledge of a mans owne selfe: we will therfore lay downe the knowledge of Gods Majesty, and Mans Misery, as

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leffe

of the Practice of

Piety.

Tum Deum amare libet, cum perfus. Sum habemus ipfum effe op. timum maximum, ubique prefentem, omnia in no bis efficien temeum in quo vivimus, movemur, [u. mu, Bucer, in Pial.115. #Heb.11.6.

Danda inprimu opera
est, ut Deum
morimu, quosquos fælices
esse volumu.
Quid noscu,
si teipsum
nescu?

PLAINE DE-SCRIPTION OF the Essence and Attributes of God, out of the holy Scripture, so farre forth as every Christian must competently know, and neceffarily believe, that will be faved

Pfa. 143. I Tim. 6 Deut. 1.4 & 4. 35.8 32.39.86 Ifa.45.5,6

16.

7,8.

1 Cer. 8.4. Eph. 4 5.6

1 Tim. 5.

d Joh. 4.24

Lthough no creature can define what God is, because he is a incomprehensible, and b dwelling in inaccef-

fible light: yet it hath pleafed his Majefie, to reveale himselfe in his Word unto us, fo far as our weak capacity can best conceive him. Thus:

God is that cone à spiritual and e infinitely f perfect & Esfence, whose being is h of himselfe eternally.

2 Cor.3.17. 1King. 8.17. Pf. 147.5. f Deut, 22.4. Exo. 3.14. 1 Cor. 8.6. Act. 17.25. Rom, 11.36.

In

In the Divine Esfence, we are to confider two things: First, the divers manner of being therein : Secondly, the Attributes thereof.

The divers manner of being therein, are called i Perfens.

A Person is a k distinct subfiftence of the whole God he ad.

There are mebree Divine Perfons, the Father, the Sonne, and the Holy Ghost : These three Perfons are not three feverall substances; but three distinct subsistences; or three die ers marner of beings of " one and the Same Substance, and Divine Effence. So that a Person in the God-bend, is an individuall understanding, and incommunicable Sabfiftence, living of it falfe, and not fulfained by another.

In the unity of the God-head, there is a oplarality, which is not accidentall, (for God is a most pure all, and admits no accidents:) nor effentiall: (for God is one Effence fant in finguli, & omnia in finguli, & fingula in omni bue, & uxum connie, Aug.lib.6.de Trin c.ult.Gen. 1. 26

and 3.22. and 11.7. Ifa. 6.8. onely) ifleb.r 3. k Joh, 1. 1.

& 5.21. 37. 8 14.

16.

1Col. 26. Toh. 14.9

m Gen. I.

26.3.32.8 11.7.

Exo. 20, 2 Hof.1.4.7

Ila. 63.9, 10.

Zach. 2. 2.

Hag. 2.5, 6.

1 Joh. 5.7 Mat. 2.16

17. & 38

Joh. 14.26

2 Cor. 13

" Singula

The Practice of Piety.

* Perfosa di vinitatis di Stingunntur personaliter, five DEGOW TW υπαρξιος. i Deus eft in divice unu in Trinitate. & inconfuse trinu in uni tate, Iuftinin

indais.

onely) but * personally.

The persons in this one Essence are but three. In this i Mystery there is alius & alius, another and another : but not alind & alind another

thing and another thing.

The Divine Effence in it felfe, is neither divided nor distinguished. But the three Persons in the Divine E/-Sence are distinguished among them. (elves three manner of waics.

I. Bytheir Names.

2. By their Order.

3. By their Actions:

I. By their names thus

k Mat. 21.27. Mat. 3117. / Ila 63.16. Eph. 3. 14, 15

He first Person is named the Father; first in respect of his k naturall Sonne Christ : fecondly. in respect of the Elest, his ladopre to fonnes, that is, those who being not his fornes by Nature, are made his fonnes by Grace.

m Pro.30.4 n Pfal. 2.7. . Heb.1.3. Phil 2.6.

The Lecond Person is named the m Sonne, because he is a begotten of his o Fathers Substance or nature: f vlano

and

and he is called the Word: I. Because the P conception of a word in mans mind, is the necrest thing, that in some fort can shadow unto us the manner, how he is eternally begutten of his Fathers substance: and in this respect hee is also called the Wisedome of his Father, Pro. 8.12. Secondly, because that by 9 him, the Father hath from the beginning declared his will for our falvation: hence called Nopes, quasi Neywe, the Perfon speaking with, or by the Father. Thirdly, because hee is the chiefe r argument of all the word of God: or that word, whereof God spake when he promised the blessed Seede to the Fathers under the Old Testament.

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The third Person is named the Holy Ghost, first, because he is t fin tuall without a body; secondly, ecause he is spired, and as it were reathed from both the " Faer and the Sonne, that is, procecth from them both. -And hee is

B

p Balil fup. 5 Iohan. Sicut mens cogitando in fesp. Cam reflection tur, Et Novor internuin gignit: ita mens illa eterna,que est Dows pater in feipfam intelligendo reflexa hopor eternii mode ineffa. bili genuit: Et ficut exterior hoyes, No ys interio ris effigies quafieft: na aternus ille אסטים ששם. SOUTHER aterni Patris imagoeft, & maiestatis character. Heb 1.3. q Ioh 1.18. Irend. 4.c.14. r A& 10.43. Heb.II. Luke 14. 17. Iohn 5.45. Ads 3.22, 23,25. f 1fa.63.10. on13.31. t 1 loh.4.14. 2 Cor.3.17. u Iohn 20.21,22. Gala

John 25.26.

called

x 1 Pet. 1.15 16. y 1 Cor. 3.18 1 The 63.23.

I Pet.1.2.

called holy, both because he is *holy in his owne nature, and also the immediate * fanctifier of all Gods Elect people.

2. By their Order Thus:

THE Persons of the God-head
are either the Father, or those
which are a of the Father.

The Father is the b first Person in the glorious Trinity, c having neither his being, nor beginning of any other, but of himselfe; begetting his Sonne, and together with his Sonne sending forth the Holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personall existence, have the whole divine Essence eternally communicated unto them from the Father. And those are either from the Father alone, as the Sonne, or from the Father and the Sonne, as the Holy Ghost.

The Sonne is the second Person in that glorious Trinity, and the onely begotten Sonne of his Father not by Grace, but by nature; ha

a Origo effentie in divinis nulla est : origo per fonarum locum habe in filio, de Spiritu (an-Cto. Pater enim est prior filio, non tempo . re fed ordine Alfle. b M at. 28.19 1 loh. 5.7. I deo dicitur Pater : Ezivappis& artennes.

d Filin Der

o hopes,quead effentiam

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Dess, fed ra-

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sonalu per

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Ioh 5 19.1

Mich.5.1. Ioh 1.1.

e Pfal 27.

Heb. 1. 5.

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kabere Ef-

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VINAM a le

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Joh.6.38.17.

a Paire ex-

non eftauts.

ving his being of the Father alone, and the nhole being of his Father, by an eternall, and incomprehensible generation: and with the Father, fendeth forth the Holy Ghoft. In respect of his absolute Essence, he is of himselfe, but in respect of his Person, he is, by an eternall generaion, of his Father. For the Effence Joth not beget an Effence, but the person of the Father begetteththe person of the Sonne, and so hee is God of God, and bath from his Father the beginning of his Person and order, but not of Effence and Time, The Holy Ghoff is the third Per-

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fon in the blessed Trining, f proceeding and sent forth equally from both the Father and the Sonne, by an eternal and incomprehensible firation; For as the Sonne receives the the whole divine Essence by generation; so the Holy Ghost receiveth whole by shiration.

wholy by spiration.

Read Patrem folarestat

Essentia, qua

a seipsa: him shim dicitur principiatus, ron essentiatus. The Sum.

2.9.32. f loh. 5.26. Joh 16 15. Therefore Rem 8.9 the Hely

host is called the Spirit of Christ. g Spiritus S. a Patre & a Filio

cedit, tanquam ab uno & eodem principio, induabus tantum personu

ssidente, non anum tanquam a duclus ac diversisprincipis.

3 2 This

This Order betwixt the three persons appeares, in that the Father begetting, must in order be before the Sonne begotten; and the Father and Sonne, before the Holy Ghost,

proceeding from both.

This Order ferves to fet forth unto us two things : first, the manner how the Trinity worketh in their external actions: as that the Father worketh of himselfe. by the Sonne and the Holy Ghoft; the Sonne from the Father by the Holy Ghoft the Holy Ghoft, from the Father and the Sonne. Secondly, to diffinguish the first and immediate beginning from which those externall and common actions do flow. Hence i is that forasmuch as the Father the fountaine & original of the Tri wity, the beginning of all external working : the Name of God in rela tion, and the title of Creator in the Creed, are given in a special manne to the Father; our Redemption to the Sonne, and our Sanctification to the person of the Holy Gboff, as the im mediate agents of those action

a Hinc Dei nomen sepe in scripturit Patri tribuitur. John 14-1 Rom. 8.3. I Cor. 8.6 I Cor. 15.

24.

And this also is the cause, why the Son, as he is Mediator, referreth all things to the b Father, not to the Holy Ghost; and that the Scripture so often faith, that we are reconciled to the Father.

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This divine order or Oeconomy excepted, there is neither first nor lest, neither superiority nor inserioritie among the three persons, but for nature they are co-essentiall, for Dignity co-equall, for Time co-eternall.

The whole divine effence is in every one of the three persons; but it was incarnated s onely in the second Person of the Word, and not in the person of the Father, or of the Holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatnesse of his love to Mankinde; in giving his first and onely begoiten Sonne, to be incarnated, and to suffer death for mans salvation.

Rom. 8.12.8 5.8, o. Hot nirum fadus semper mens cogitet, une hot est, ne dubita, sadere parta salue. Mcl. Ut que erat in divinitate Dei sile-us, fieret in humanitate hominu silius, ne nomen sily ad alter um transsret, qui non esset aterna nativitate silius, Aug.

b Mat 11

Joh 5. 19, 20, 20, 21, 22,

Joh 11,41

42. Joh.12.

49.

2 Cor.5

g Incarnatio verbi proprie non Patri

nec Spiritusi Sancto nisi no sudeniau

rai Jaupo.

Damas...
de orthe fid.
c.13 Imple

vit carnem Christi Pater & Spiritus S. sed maicst ate, non

fusceptione,
Aug serm.3.
de Temp.
Ioh.2.6.

Congrueoat Elum allumere hum 1 nam natura. ut hec perfona,que est (isb/tantialis imago eterni Patris, re. Aitueret ima ginem Dei in nobis corruptam, Athan. Fieb. 2, 17, 18 Heb.4.15. z Infirmita ses mere pri vationis, no prave dif fitionis. Humana na tura eft didistinctum individuum a untura di vina etsi non Se distincta per fona, Keck Syft. Theol. bb. 3. p.119.

Secondly, that hee who was in his Divinity the Sonne of God, should be in his Humanity the Son of Man: lest the name of Son should passe unto another, who by his eternall nativity was not the Sonne.

Thirdly, because it was meetest that that person who is the substantial Image of his eternal Father should restore in us the spiritual Image of God. which we had lost.

In the Incarnation, the God-head was not turned into the Man hood, nor the Manhood into the Godhead: but the God-head, as it is the second person, or Word, assumed unto it the Manhood, that is, the whole nature of man, bedy and soule; and all the natural properties, and a infirmities thereof, sinne excepted.

The second Person tooke not upon him the person of man, but the Nature of man. So that the humane nature hath no personall substitute of its owne, (for then there should be two Persons in Christ;) but it subsistethin the Word, the second Person. For, as the soule and

body

body make but one Person of man; so the God-head and Man-hood make but one Person of Christ.

The two natures of the Godhead and Manhood are so really united by a personall union, that as they can never be separated as suder, so are they not remained; but remaine still distinguished by their severall and Essentiall properties, which they had before they were united. As for example, the insinie nesse of the Divine, is not communicated to the bumane nature, nor the sinitenes of the humane, to the divine nature.

Yet by reason of this personall nnion, there is such a communion of
the properties of both natures, that
that which is proper to the one, is
sometimes attributed to the other
nature. As that God purchased the
Church with his owne blond: And,
that he will judge the World by that
Man whom he hash appointed. Hence
also it is, that though the Humanity
of Christ, be a created, and therefore a finite and limited nature, and

Univi Hitpoffatice Des un & homi. nemaibil est atind, quan Batu am bis. mansus non habere propriam exi. flentiam, fed a [[umpt 179] effe a verbe eterno,ad ipfam verbi Subsiftentia. Bellar de incarnas 1, 3. c.8. y Salus or distinctio manentibus proprietatiba Mature tam allumentis, quem af. (umpsa. Ad. 30, 38, AG.7.31.

Dr. Field of the Church, Book 3. c. 35 o Secundum esse naturale Christus non est ubique.

p Secundum effe personale Christus eft ubique. cannot be every where present, by actuall position, or locall extension, according to his onatural being: yet because it hath communicated unto it the personall subsistence of the Son of God, which is infinite, and without limitation: and is so united with God, that it is no where severed from God; the body of Christ, in respect of his P personall being, may rightly be said to be every where.

3. The actions by which the three persons be distinguished.

THE actions are of two forts; cither Externall, respecting the creatures; and those are after a sort common to every one of the three Persons; or Internall, respecting the persons onely amongst themselves, and are altogether incommunicable.

The Externall and communicable Alliens of the three Persons are these:

The creation of the world peculiarly belonging to God the Farber: The redemption of the Church, to

In operibus
ad extra tres
persona
operantur
simul, servato ordine personaruma su
operando.

God

God the Sonne: And the fantification of the elect, to God the Holy Ghoft. But because the a Father created, and still governeth the World by the Son in the Holy Ghost, therefore these externall actions are indifferently in b Scripture oftentimes ascribed to each of the three Persons, and therefore called communicable, and divided Actions.

The Internall and incommunicable Actions, or properties of the

three Persons are these:

1. To beget; and that belongeth onely to the Father: who is neither made, created, nor begotten of a y.

2. To be begotten: and that belongeth onely to the Sonne, who is of the Father alone; not made, nor

created, but begotten.

3. To proceed from both: and that belongeth onely to the Holy Ghost, who is of the Father and he Son; neither made, created, nor begotten, but proceeding.

So that when wee fay, that the Divine Essence is in the Father unbegotten: in the Sonne begotten:

B 5 and

a Rom. II. b As re. demption, Ad. 20.28. and fanchification, 1 Pet.1.2. to the Father: Creation, Ion 3. and Sandifica. tion, 1 Cor.1 2 to the Son Creation, Fial : 6. and Redemption, Eph. 4.30. the Ho. ly Choft. Lynely all to each: 1 Cor.6 11. Opera Trinitatu au extra indivifa, ad intus divifa

Perfose nomen, non est aliquid as effentia ab-Hractum ac (cparatum: Fains Thef. difp. 2. perfona est ipfa effentia divina, contracta ad cersum & peculiarem subsistendi modum.Zanchius, Perfona gignit, & gignittr : E Tentia nec gignit nec gignitar, fed communicatur, Alled. a Quum 4num cogito trium incomprebenfibili tre involvor, Nazian,

and in the Holy Ghost proceeding: wee make not three Essences, but onely show the divers manners of subsisting, by which the same most simple, eternall and unbegotten Essence subsistet in each personamely, that it is not in the Father by generation: that it is in the Son communicated from the Father by generation: and in the Holy Ghost, communicated from both the Father and the Sonne by proceeding.

Thefe are incommunicable Actions: and doe make, not an effentiall, accidentall, or rationall, but a reall distinction betwixt the three Perfons. So that hee who is the Father in the Trinity, is not the Sonne: He who is the Sonne in the Trinity, is nor the Father: He who is the Holy Ghoft in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; though, there is but one and the same Effence common to a all three. As therefore we believe, that the Father is God, the Sonne is God, and the Holy Ghoft is God: fo wee likewise be-

lecve

b Quamvie

perfora eum

Essenia non

idem, non

tamen ab ea est omnino a-

land. Dif.

fert.n. non numero, quia

fic in divinis

foret quater-

quia effentia de perfonis

bradicatur.

דם אסיום

five rassome

raviocinante: Esfensia di-

vina non dif.

fert à perfe

fed formali-

leeve that God is the Father, God is the Son, and God is the Holy Ghoft. But by reason of this reall distinction; the perfor of the one, is not, nor never can be, the perfon of the other. The three Persons therefore of the God head, doe not differ from the E fence, but b formally: but they differ really one from another, and lo are distinguished by their bypostasicall proprieties. As the Father is God, be retting God the Sonne: the Sonne is God, begotten of God the Father: and the Holy Ghoft is God, proceeding from both God the Father and God the Sonne.

Hence it is, that the Scriptures use the name of God two manner of waies: Either Essentially, and then it significant the three Persons conjoyntly, or dependently, and then by a Synecdoche it signifiests but one of the three Persons in the God-head. As the Father,

meres à sus modis, nam in Deonmest res, & res, sed res & modis reis e sua sus Nomen Dei essentiation position, non minus Filium & Spirium Santsunguam Patrem designat. d consecutavae. Sacramentum no venerandem, non scrutandem, quomodo pluralitas sit in unitate, & unitate in pluralitate. Scrutari boc temeritas est, credere pietas, nosse vere vita eterna. Bern.

I Tim.

d Neque ad Loquendum diene de Deo Langua Suffi. cit, neque ad percipiendi mellectus prevalet: magis ergo glorificare nos convenit Deum-quod salu eft, qui er smellecti tranfcendit, & cognitionie initium Superat. Chryfoft. Hom 2 Heb. e De Deo loqui etiam vera periculossfimum eft, Arnob. f Lingua, mente, & cognatione barre Cosquoties de Deo fermonem" babeo, Naz. g Condeftendit nobis De-MI,MI NOS COMfurgamu ei, Aug. de Spec.c. 112.

1 Tim. 2.1. or the Son, Act. 20.28. 1 Tim. 3.16 or the Holy Ghoft, Act. 5.4. 2 Cor. 6.16.

And because the Divine Essence (common to all the three persons) is but one, were call the same Unity. But because there be three distinct Persons in this one indivisible Essence, we call the same Trinity. d So that this Unity in Trinity, and Trinity in Unity, is a holy emystery, rather to be religiously adored by faith, then surrously searched by reason, further than God hath revealed in his Word.

Thu farre of the divers manner of being in the Divine Essence: now of the Attributes thereof.

A Tiributes are certaine descriptions of the Divine Essence, delivered in the Scriptures, according to the weaknesse of ours eapacity, to helpe us the better to understand the nature of Gods Essence, and to discerne it from all other Essences.

The

The Attributes of God are of two forts, either nominal or reall.

The Nominall Attributes are of three forts: fift, those which signific Gods Essence: secondly, the Perfons in the Essence: thirdly, those which signific his essentiall works.

Of the first fort, is the name a Iehovah, or rather b Hajah, which fignifieth eternall being of himselfe; in whom being without all beginning and end, all other beings both begin and end, Isa.42.8. Psal.83

God tels Moses, Exod. 6.3, that he was not knowne to Abraham, Isaac, and Iaceb, by his name Iehovah. Not but that they know this to be the name of God: (for they used it in all their Prayers) but because they lived not to see God effecting in deed, that which hee promised them; in graciously delivering their seed out of Egypt and in giving them the reall possession of Canaans Land, and so to be not onely God Almighty, by whom all things were made; but also performing indeed to the chil-

a Exod. 15.3 Ab Havab vel Hasah. Effe: nam ita Deus eft a feip fostet fit luum effe, 6 auto av. Omnes huim nominis litere funt (pirituales su denotetur Deum effe Spiritum. P. Mart. Joc. com.cap II. P Montan. de arc. ferms. C. 1. b Ishovah non habes plurale, & in (cripturia fold vera Deo tribui-Locus Exo.6. 2. Intelligendus est de gradibus divinarum parefactionum,

Ger.loc.3.40

Nat. Dei.

Ex u/u Criptura res tunc dicuntur fieri, quando funt manifesta: Sic dicitur, Spiritm Sandim nondum erat,ideft, sondum innoturat, Alfted. Lex. Theol. cap. 2.

fcribere, effari cur non licores?

Quod licet

Theod. in

Ens eternum euro av. Fons est,

Fons est,

children, that which hee promised in his Word to the Fachers, which this name Iehovah especially significth. And for this cause, Moses calls God first Iehovah, when the universall creation had his absolute being, Gep. 2.4. And this admirable name is graven on the Decalogues forehead, which was pronounced upon the Israelites deliverance, to be the Rule of Rightenssnesse, after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the Iewes hold it a sim to pronounce it; but if it be no sin to write it, why should it be

unlawfull to pronounce it.

This Holy Name of God toa-

First, what God is in himselfe, namely, an eternal being of bimselfe.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that wee may confidently believe his promifes for he

13

is named lebovab, not onely in refpect of being, and causing all things
to be; but especially in respect of
his gracious promises, which with
out faile hee will fulfill in his appointed time, and so causeth that to
be, which was not before. And so
this name is a golden pledge unto us,
that because he hath promised, hee
will surely upon "our repentance
forgive us all our sins; at the time
of death, b receive our soules; and in
the resurrection, raise up our Bodies
in glory to live everlasting.

The second name devoting Gods Essence, is Ebeieb; but once read, Exed 3.14. of the same root that Jahovah: and signisheth I Am or I WILL Br: for when Moles asked God by what name hee should call him, God then named himselfe, Cheieb Aseber, Ebieb; I am that I am: or I will be that I will be: signifying, that he is an eternall, unchangeable Being: For seeing every creature is temporary and mutable; no creature can say, Ero qui ero, I will be that I will be. This name in

In promiffication le bouab cit

a Jfa. 55.7 b Joh. 12. 26. Joh. 14. 2,3 5 Job 6.40 Joh. 11.5.

the

ro drugel i ip-

New Testament is given to our Lord Christ, when he is called Alpha and Omega, The beginning, and the ending, which is, was, and which is to come, The Almighty, Apoc 1 8. For all time past and to come, is aye present before God. And to this name, Christ himselfe alludeth, John 8.58. Before Abraham was, I AM.

This name should teach us likewise to have alwaics present in our minds our first creation, present corruption and suture Glorification; and not content our selves with I mas good, or I mill be good, but to be good presently; that when ever God sends for us, he may find us

prepared for bim.

The third name is Iah, which as it comes of the same root, so is it the contract of Iehovah, and signifieth Lord, because hee is the * beginning and Being of beings. It is a * name for the most part, ascribed unto God when some notable deliverance or benefit comes to passe according to his former promise:

caufa caufarum er Ens entium. * Pf 68.19. Pfal. :01. 18. Pfal 106.1 48. Pialittat. &c. Pfal. 182.1. &c. PC.113.1,9. Pf. 115 175 18. Pfa 1 6.19 Pía.1 . 8. 5.14 Pial 25 . 4.

* Deus est

and

and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name Ish.

The fourth is Kiel Lord, used often in the New Testament: for wipiw or xupew, fignifieth I am. Hence xufignifieth the first Effence of a thing, or authority. When it is abfolutely given to God, it answereth to the Hebrew name lehovah, and is fo translated by the seventy Interpreters: for God is fo a Lord, that he is of a himselfe Lord of all. This Name should alwaics put us in remembrance to b obey his Commandements, and to feare his Tudgements, and submit our selves to his bleffed will and pleafure, faying with Eli, It is the Lord, let him doe what seemeth him good, I Sam. 3. 18.

The fift is © (G), God, 600, times used in the New Testament: and of prophane Writers commonly. It is derived c smore seiv, because hee runnes thorow, and compasseth all things: or smore and kindle: for God niseth, to burne and kindle: for God

Junius in Eironico.

a a'umuieres. Polan. Synt. Theol 1.2.6.6. 6 Mal. 1.6 · Plato in Catylo. Hine illad Virgil. Deuns ramque ire per omnes terrafa tra Etuj que maris. Zanch.

Deus est lux.

is Light, and the Author both of Heate, Light, and Life, in all Creatures, either immediately of himfelfe, or mediately by fecondarie causes. This name is used either improperly, or properly. Improperly when it is given either figuratively to Magistrates, or falfely to Idols. But when it is properly and absolutely taken, it fignifieth the Eternall Essence of God, being above all things, and through all things : giving life, and light to all creatures, and preserving and governing them, in their wonderfull frame and order. God seeth all in all places: Let us therefore every where take heed what we do in his fight.

Nomen Elobim est; personarü staupstrxov.

Alfted.

Quum Elobim de una persona dicitur, Synecdochicè dictü

est propter Essentie unitatem Junus. Thus farre of the names which signific Gods Escence.

The name which fignifieth the Persons in the Essence, is chiefely one, Elohim.

Elokim fignifieth the mighty Judges: it is a name of the plurall number, to expresse the Trinity of Persons in Vnity of Essence. And to this purpose the Holy Ghost beginnech

the

the holy Bible with this plural nam of God, joyned with a Verbe of the lingular number, as Elohim Bara, Dy creavit, The mighty Gods, or all the thres Persons in the Godhead created. The lewes also note in the Yerb Bara, confisting in the original of three Letters, the mystery of the Trinity. By Bath, Ben, the Son: by - Refb, Ruab, the Spirit: by & Aleph, Ab, the Father. But this holy mystery is more cleerely taught by Moses, Gen. 3.23. And Ichovah Elohim faid; Behold, the Man is become as one of Us. And Gen. 19.24. Ichovah rained upon Sodom, and upon Gomorrab, brimstone and fire from Ichovah out of Heaven: 8 that is, God the Son, from God the Father, who hath committed all judgemet unto the Sonne, Joh. 5.32. See Pfal. 33.6. Ifa. \$3.9,10. The fingular number of Elphimis Eloah, derived of Alah, beswore; because that in all waightie causes, when accessitie requireth an oath to decide the truth, wee are onely to sweare by the Name of God, which is the great

The like you may reade, Dout 6.4 Ioth 24.

e Sic Marcus Arethulius in Smyrniensi Concilio fautte expassit, Socrat. Eccles. Hist. 1.2.6.30.

and righteous Judge of Heaven

This place well urged, had grinded Arius in peeces.

This Name Eloah is but seldome used,as Abak. 3.3. Iob 4.9. Iob 12.4. and 15.8. 36.2. Pfalme 18. verfe 32. Pfalme 114. verfe 7. Once it hath a Noune plurall joyned to it, Tob 35.10. None faith, Where is Eloah Gosai, the Almighty my maker? to note the Mystery of the eternall Trinity. Many times also Elohim the plurall number, is joyned with a verbesingular, to expresse more emphatically this mystery, Gen. 35. 7. 2 Sam. 7.13. * Tofb. 24.19. Ier. 10.10. Elohim is also sometime Tropically given to Magistrates, becaule they are Gods Vicegerents as to Moses, Exod. 7. I. lebovah said unto Mofes, I have made thee Elo-

pointed thee an Embassador, to represent the Person of the true threeone God, and to deliver his message & will unto Pharach. As oft therefore as we reade, or heare this name Elohim, it should put us in raind to consider, that in one divine Essence

there

* Elobim Kedoschim Hy Dij Sandi ipse. there are three distinct Persons, and that God is Jehovah Elohim.

Now follow the Names which significe Gods Essentiall workes, which are these sive especially.

I.E.L., which is as much as the strong God, b and teacheth us, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, Esa. 9.6. El Gibbor, The strong, most mighty God. Let not Gods children feare the power of enemies, for El our God is more strong then they.

2. Shaddai,* That is, Omnipotent.
By this name, God usually styled himselfe to the Patriarches, I am El Shaddai, The strong God, Almighty. Because he is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to performe all his promises which

b Hence Eli in Hebrew, as Mat 27. 46. and Elei. in the Syriacke, as Mar. 85.31. doth fignifc,my God 2 Cnro.32.8 * The 70 turnes it TELVIONEM-TEP : It is derived of Dai, suffici encie, and the Relative, w the fame that aUTOPENS or of Shad; a Dugge: because God feeds bis children with fuffici ency of all grace,as the loving mo ther the childe, with the milke of her brefts.

Arame compoundea of Ai, My, Adon, Lord, Adon derivatur ab Eden,bafis, quia Deus eft tundameniñ & Sustentator OMMITANT. creaturarum. Hinc Aden. Deprivus, cui rei domeffice cura incum bit, & citan. quam colum. na innititur. Quando de Creaturis # . Surpatur Adonai,est Iod cum patach: fed de Crestore cum cametz. Ab Adonai manaffe videter Ethnicerum. Adnia.

hee hath made unto them for this life, and that which is to come. This name belongeth onely to the Godhead, and to no creature, no, rot to the humanity of Christ. This may teach us with the Patriarchs to put our whole confidence in God, and not to doubt of the true perfermance of his promises.

2. * Adonai, my Lord, this name, as the Massorers note, is found 134 times in the Old Testament, Ana logically it is given to Creatures, but properly it belongeth to God alone. It is used, Malac. 1.6. in the plurall number, to note the my ftery of the holy Trinity. If I be Adonim, Lords, where is my feare? Adoni, the fingular : Adonim the plurall number. This name is given to Christ, Dan. 9.16. Cause thy face to Shine upon thy Sanctwary, that is desolate, for Adons (the Lord Christ) his fake. The hearing of this holy name, may teach every man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold

(by a particular hand of faith) upon his Word and promife, and to challenge God in Christ to be his God, that he may say with Thomas, Thou art my Lord, and my God.

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4. Is Helion: that is, most High, Psa 9.2. Psa 91.9 6 92 9 Dan.4.
17.24,25.34. Alts 7.48. This name Gabriel giveth unto God; telling the Virgin Mary, that the child which should be borne of her, should be the Sonne of the most High: Luke 1.32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatnesse. * Thirdly, if we desire true dignity to labour to have communion with God in grace and glory.

5. Abba, a Syriacke name fignifying Father, Rom. 8. 15. This is sometimes used Essentially, as in the Lords Prayer. Secondly, Personally, as Mat. 11.25. For God is Christs Father by nature, and Christians by adoption and grace. Christ is called

So the Divell filed Christ the Sonne of God the most high, Luk.8.18.

"For what is carthly greatnesse, compared to Gods Highnes.

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a Hathe
TW out an
Of whose
substance
the light
of the
Sunne is
but a shadow.
Toh. 1.9.

the everlasting Father, Isa. 9.6. because hee regenerates us under the New Testament. God is also called a the Father of lights, Iam. 1.17. becaufe God dwelleth in inaccessible light, 1 Tim. 6, 16, and is the Author, not onely of the Sunnes light, but also of all the light, both of natural reason, and supernaturall grace, b Which lightneth every man that commeth into the world. This name teacheth us that all the gifts which wee receive from God, proceed from his meere Fatherly love Secondly, that we should love him againe, as deare children. Thirdly, that wee may in all our needs and troubles, be bold to call upon him as a Father, for his helpe and fuccour. Thus should wee not heare of the facred names of God, but we should thereby be put in minde of his goodnesse unto us and of our duties unto him. And then should we finde how comfortable athing it is, to do every thing in the Name of God. A phrase usuall in every mans tongue: but the true comfort thereof

thereof (through ignorance) known to few mens hearts.

It is a great wisdome, and unspeakable matter for the strengthening of a Christians Faith, to know how in the mediation of Christ, to invocate God by such a name, as whereby he hath manifelted himfelfe to be most willing, and best ble to helpe and fuccour him in his present neede or adversity. The ardent defire of knowing God, is the furest testimonie of our love to God, and of Gods favour to us. Because he hath set his love upon me, berefore will I deliver him; I will fet him en bigh; because hee huth knowne my name : he shall call upon nee and I will answer bim &c. And t is a great strengthening of faith with understanding to begin every ction in the name of God.

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Thus farre of the nominall
Attributes.

The real Auributes are of two forts: either absolute, or relative.

The absolute Attributes are such, which cannot in any fort agree to

C any

Pfal, 91.14, 15. Intelligentia. habe is ali. quid simile materie, aliquid simile forme. Solus Deus simplex est, in quo milità in petentia, fed in actu omnia, ima ipfe purus, pramus, me dius, willimus actus. Scal. Exerc.s. Sect. 2. Just. Mar tyr.qu. 129.30

Octube

doxes.

any creature, but to God alone.

Thefe are two: Simplene ffe and

Infiniteneffe.

Simplenesse, is that whereby God is voide of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible: so that whatever he is, he is the same effectially.

It hinders not Gods simplenesse that hee is three: because God is three, not by composition of parts, but by co-existence of Persons.

all things in God arevoide of all measure, limitation, and bounds, above and beneath, before and after.

From these two doe necessarily flow 3 other Absolute attributes.

vhereby he is of infinite extension, be filling heaven & earth, containing all places, and not contained of any pace, place, or bounds, and being no where absent, is every where present.

ubique non its ut in demidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubiq totus, & in seipsototus est. Aug. Deusest imellectualli Sphara, cuiu centrum est ubique, circumserensia vero nusquam. Trism.

a Intelligentia,cum [mt entia alia ab infinito Ente, finita effe ne. ceffe est : nam, duo in finita nequeunt effe,ne. que in natu. ra,neque extra naturam. Effent. n. duo principia prima. Scal Exerc. 359 Sca.3. b Ads 7. 48. Pfal.145. Iob 11.7, &c. 2 Chron. 3. 4.6. Pfal. 139.5. &c.

Icr. 23.23,

24. Deus eft

There

There are foure degrees of Gods presence: the first is universall, by which God is repletively, every where inclusively, no where.

Secondly, Speciall, by which God is said to be in heaven, because that there his Power, Wisedome, and Goodnesse, is in a more excellent manner scene and enjoyed: as also because that usually hee doth from thence power forth his Blessings and Indgements.

Thirdly, more speciall, by which God b dwelleth in his Saints.

Fourthly, most speciall, and altogether singular, by which the whole fulnesse of the God-head dwelleth in Christ bodily.

2. Unchangeablenesse, whereby God is voide of all change: both in espect of his d Essence, and e Will.

3. Eternitie, whereby God is without beginning of daies, or end of time; and without all bounds of f precession, or succession.

* Pfal.19. 1. Hof.2-21.

b I Cor. ?. 15. and 6.19 2 Cor.6, 16 c Col 2.8. d Rom.I. 23. Ifa.40.28. Pfal. 103. 27, &c. e Apoc.4.8 I Sam.15. 29. Numb.23. 19. Mal 3.6. Rom. 11. 20. Iam. 1.18. Pantentia cum de Des enuncia;ur. non affectum in Deo, fed effection Der in hominibus lignificat, Alfted.

Isa. 44.6. Iam. 5.19. Dan. 6. 16. Heb. 1.12. Apoc. 4-8. Creatura wedam aterna fant à posteriori: à priori solus Deus est asernu. Alsted. ex. Theol. cap. 2.

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Thus farre of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

Those are five.

1. Life. 2. Understanding . 3. Will. 4. Power. 5. Majesty.

THE Life of God is that, by I which, as by a most pure and perpetuall Act, he not onely liveth of himselfe, but is also that ever and everflowing Fountaine of Life, from which all creatures derive their & lives : fo as that in him they live, move, breathe, and have their being. And because only his Life differs not from his h Effence; therefore God is faid only to have immortality, I Tim. 6.16.

2. The Understanding or Knowledge of GOD, is that whereby (by one pure Act) he most per-

h Hence it is that as God is called of the Hebrewes Eheis, fo likewife Echoie: and as of the Grecians, o air, to alfo & Car: and as of the Latines, primum ens, to also primum vivens : for to be, and to live is all one and the fame in God.

fectly

8 Ad. 17. 25,28.

Ad.14. \$5.

Pfal. 42.

Pfal. 36. 19.

John s. 26.

Heb. 3.

feetly i knoweth in himselfe all things that ever were, are, or shall be: Yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either generall, by which God knoweth simply all things eternally, the good by himselfe, the evill by the good opposite to it; imposing to things contingent, the Lot of contingency, and to things necessary, the Law of necessity. And thus knowing all things in, and of himselfe, he is the canfe of all the knowledge that is in all, both Men and Angels. Secondly, speciall, called the knowledge of Approbation, by which he particularly knoweth, & graciously acknowledgeth only his Elect for his owne. b Understanding also containes the

Wisedome of God, by which he most wifely created all things of nothing in number, measure & weight, & still ruleth and disposeth them to serve his own most holy purpofe & glory.

i I King. 8 Pf.44.21. Pf. 139.1, &c. Jer. 17.10 & 10, 12. Luk. 16. 15 Act 1.24 Heb. 4.12 Rom 11.

31. 816

17.

Tim. 3.19. Mat. 7.13. b Intellectius, Ccientia & fapientia in Deo non di. flinguuntur. Tilen.

Nam Sapientia in homine eft habitus intellectui impre [us,qui de Deo dici non debet,coins intellectus est ipfa fapientia,

Keckerm. Havra id ar dies de Dalpids nat marra vohoste. Hellib.ipy. nei puip Sap. Hence the Platonickes terme God iofalar. all eye, feeing all.

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c 1 Tim. 2.5. Rom. 9.19, Ephel, 1. 5. d Dem voluntate fua suncta con-Bunit. Trifm. in 4. Dial. Pim Hinc Orpheus Deum vocat neceffitatem, ratione fc. inferiorum, quod omnia ipsi parere cogantur. e Volumas. Dei semper impletur, aut de nobis. aus à nobis. De nobis smpletur, fedtamen non implemus eam quando peccamus à nobis impletur, quando bonum facimus, Aug. Ench. c 100. Rom.9.11,1.

3. The Will of God is that, whereby of enecessity hee willeth himselfe, as the soveraigne good: and (by willing himselfe) willeth most freely e all other good things, which are out of himselfe.

The will of God, though in it felfe it be but one, as is his Essence, yet in respect of the diversity of objetts, and essets, it is called in the Scriptures by divers names: as,

Gods eternall f good will, whereby hee ordaineth his Elect to bee freely faved through Christ, and 8 bestoweth on them all necessary graces for this life, and that to come, h taking pleasure in their persons and services.

2. Instice i is Gods constant will, wherby he krecompenfeth men and Angels, according to their workes:

1am. 1.21. f I Ioh. 3.1. g Pfal. 43.7. h Gen. 4.4. i Norma iustie devine est Dei voluntas. Quia enim vult, ideo est Justum; non quia rustum; ideo est Justum; non quia rustum; ideo est s. Eph. 1.11. k Rem 2.5. 2 Thess. 1.6,&c. 2 Tim. 4.8. Deut. 7 9:10.

1 punishing

punishing the impenitent according to their deserts, called the justice of his mrath: and m remarding the faithfull, according to his promises, called the justice of his Grace.

3. Mercy, which is n Gods meere good will, and ready affection to forgive a penitent finner, notwithstanding all his sinnes, and ill deferts.

4. Goodnesse, whereby God willingly communicates his good with his Creatures: and because hee communicates it freely, it is termed grace.

s. Truth, whereby P God willeth constantly those things which hee willeth: effeching and performing all

1 Deus princiorum do finem & me dia rerum omnium tenens rectaque linea incedens, è vestigio ha_ bet dirny divina legis vindicem. amul ut quicquam Sanctionum elus brater miffum eft. Ariflot.lib de mundo. m Rom.g. 15,16. Ezech. 16 6. n Ffal. 102. 8.8c. Tit. 3.4. Semper inventes Deum benigniorem quam te culpatiliorem, Serm.11. Bern Vinds. Eta gladium

misericordia oleo semper acuit. Nice h. lib. 17. cap. 2. o Psal 14:7. 9.16. Mat. 16 17. In creaturu multa inveniuntur bona. ergo Creator multo magu est bonus. Imo a vra 2 a 300, ip sum bonum. p 10s. 13. 14. Psal. 146. 6. Numb. 13. 19. Veritas est harmonia tum intellectus & verborum cum rebus, tum estam rerum ip sarum cum Ideu in mente divina, Keckerm. Veritas Dei in verbu sides Des dicitur, quod certo siant, qua ab ipso dicta sunt. Item constantia, quia sententiam non mutas. Polan.

C 4 things

things, which he hath spoken, in his appointed time.

6. Patience, whereby God nillingly forbeareth to punish the wicked, so long as it may stand with his justice, and untill their a sinnes be ripened.

Ad pænam tardus Deus eft, ad præmia velox; Sed pen/are folet vi graviore moram.

7. Holinesse, whereby Gods nature is separated from all prophanenesse, and abhorreth all filthinesse: and so being wholy pure in himselfe, delighteth in the inward and outward purity and chastity of his servants, which he infuseth into them.

8. Anger, whereby is meant Gods most certaine and just will, in chastening the Elect, and in revenging and punishing the Reprobate, for

Ita 6.2,3. f Pfal 10 5.23,79,40,41 Numb 15.11. Ira Dei non est aliud, quam volumus puniondi, Aug 15 de civit. Dei, cap.15. Ansel lib.7. cap.6. Cur Deus Hom. Furor drirain Deo, non passonem menus, sed ultimu acerbitatem notant. Carth. in Apoc.

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9 Pet. 3. 9 Rom 2. 4

Gen. 5616.

Theff.4.

Heb. 12,

MAS. 15.9
Quanta fantitus Dei ad cuius aspectii fancti Angeli oculos pro sua temuitate alis velantes clamant, Sanctiu.

Sanctus,

lehovah zabaoth. the injuries they offer to him and his chosen: and when God will punish with rigour and feverity, then it is tearmed Wrath, temporal to the Elect: " evernall to the

Reprobates.

The Power of God is that whereby he m can fimply and freely doe what seever he will, that is agreeable to his nature : and whereby, as te hath made, so he still ruleth Heaven & earth, and all things therein. This Almighty power of God, is either absolute, by which he can will, and doe more then he willeth or doth, Mat. 2.9, and 20.52. Rom. o. 18. Or attuall, by which God doth indeed whatfoever he will and hindreth whatfoever bee will not have done, Pfal 115. 3.

5. Majeffy is that, by which God of his owne absolute and free authority " reigneth and ruleth, as Lord and King over all Creatures vifible, and invilible : Having both the right and propriety in all things: as o from whom, and for whom, are

tr Cor.11.3 us Theff. 1.

m Gen.17.1. Pfa.115.3. Mat 11.26. Eph. 1, 11. Mat. 8.2. Dens poteft ommia que contraditt! enem son implicant. Aqu. 1.qu. 27 art. 1,4. Omnipoten. traexcludit omnes defe-Elus, qui funs impotentia. feu poffe, mentiri,mori, peccare, oc. n I Chro. 39 11,12. 2 Sam. 7.22. Apoc 5.13, 13. o I Chro.29 Hine Deus dicitur, а итехратир

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p Rom.9 15 loh.4.11. aLuk 19. 27 Ffal 2.9. Pfal.110.1 r Dem est Schaddai. five autep-MHC, MOM TO lum quia In se nibil desi deras, fed etsam quia ni hil in co defiderari poteft. Creaturas fecit perfect as in [no quasque genere, ergo ipfe per fectiffmuceft in fe & per Ca Scal: Exer. 146, Sect. z.

Mark. 14. 61. Act. 17.25

Rom. 11.

35,36. 1 Tim. 6.

Ma. 25.34 Iam. 1.27 all things: as also such a plenitude of power, that he can pardon the oftences of all whom he P will have spared, and subdue all his Emmies: Whom he will have a plagued and destroyed, without being bound to render to any Creature a reason of his doing: but making his owne most holy and just will, his anely most perfect and eternall Law.

From all these Attributes ariseth one which is Gods soveraigne bles-

sednesse or perfection.

Blessednesse in that perfect and unmeasurable possession of joy and glory, which God hath in himselfe for ever: and is the cause of all the blisse and perfection that every. Creature enjoyeth in his measure.

There are other Astributes figuratively and improperly ascribed unto God, in the Holy Soriptures, as by an Anthropomorphosis, the members of a man, eyes, eares, nostrils, mouth hands, seete, &c. or the senses and actions of man, as seeing, hearing

ring, smelling, working, walking, striking &c. By an Anthropopatheia, the affections, & passions of a man, as gladnesse, griefe, joy, sorrow, love, hatred, &c. or by an Analogie, as when he is named a Lyon, a Rock, a Tower, a Buckler, &c. Whose signification every * Commentary will expresse.

Of all these Attributes, me must hold these general Rules.

No Attributé can sufficiently expresse the Essence of God, because it is infinite, and inestable.

Whatsoever therefore is spoken of GOD, is not GOD; but scr-veth rather to helpe our weake understanding, to conceive in our reason, and to utter in our speech, the Majesty of his Divine Nature, so farre as hee hath vouchsafed to reveale himselfe unto us in his word.

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I. All the Attributes of God belong to every of the three Persons, as well as to the Essence it selfe, with *See
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of the
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Attributa
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nu competunt

with the limitation of a Personall propriety. As the mercy of the Futher, is mercy begetting: the mercy of the Soune, is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding; and so of the rest

God, differ not from his Essence. Because they are so in the Essence it selfe. * In God therefore there is not him which is not either his

Effence or Person.

4. The Essentiall Attributes of God, differ not Essentially, or really one from another, (because whatsoever is in God, is one most simple Essence, and one admits no division) but onely in our reason and understanding, which being not able to know Earthly things, by one simple Att, without the helpe of many distinct Acts to know the Incomprehensible God. Therefore (to speake properly) there are not in God many Attributes, but * one onely, which

* In Deo
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qued non
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Deus,
Zinc.

* O mia
in divints
funt unum
ibi non obviat selations op
positio.

is nothing else but the Divine Efsence it selfe, by what Attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes. For our * Understanding conceives by the name of Mercy, a thing differing from that which is called Inflice. The Essential Attributes of God are not therefore really inseparate.

5. The Effentiall Attributes of God are not parts or qualities of the Divine Essence, nor a Accidents in the Effence, nor a Subject: but the very b whole and entire Essence of God. So that every fuch Attribute is not alind & alind, another and another thing, but one and the same thing. There are therfore no Quantities in God, by which he may be faid to be so much and so much: por Qualities, by which he may be faid to be fuch and fuch : but a whatforver God is, he is fach and the fame by his Effence. By this Effence bee is

* Attribute Dei omnia ita in ipso funt, ut fint ipfum ; ita infunt m mibil antecedat, nihil sub equatur fed ex msellectione nostra (qua perquam umbratili est) alia alijs prius avimo comprehenduntur. Scaliger. Ex. 199 Sea. 6. a Que de Deo dicunder XPOVINGS. relatione ad creaturas, & fic fecundum condens, non exprimuns mutationem in divina effentia, fed in creaturu factam. Ne-

gantur ergo de Deo accidentia realia, non autem predicata accidenfalia, b Omnia que in Des fiem, sez insunt, ut sint ipse Dem. c Ef-sentsa divina identificat sibi omnia qua sunt in divinio. Biel. sup. 1.

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wife, and therefore Wisedome it felfe: by his Essence he is Good, and therfore goodneffe it-felf: by his Estence hee is mercifull, and there-

fore mercy it felfe: by his Estence he is just, and therefore Iustice it selfe, o.c. Ina word, God is Great without Quantity: good, true, and just without Quality: mercifull without paffion: an act without motion; every where prefent, without fight: without time; the first and the last the Lord of all Creatures, Exhibet from whom all teceive themselves and all the good they have; yet neither needeth, nor receiveth hee any increase of goodnesse or happinesse from any other. This is the plaine description of God, so farre as he hath revealed

omnia, ac cipit nikil islum igi turborum. eft Deus ipre femper Trilmeg. Serm. 2. Plin.

himselfe to us in his Word. This Doctrine (of all other) every true practitioner of Piety, must competently know, and necesfarily believe for foure perial uses.

1. That wee may discerne our true and onely God, from all false gods, and Idols: for the description

of God, is properly a knowne of ely to his Church, in whom he hath thus graciously manifested himfelfe.

4 212.147 19,33. Jer. 10.25

- 2. To possesse our hearts with a greater awe of his Mar fty, whileft wee admire him for his simplenesse, and infinitenesse: adore him for his unmeasurablenesse, unchangeablenesse, and eternity : seeke misdome from his understanding and knowledge: Submis our selves to his blesfed will and pleasure: love him, and his love, mercy, goodneffe, and patience: trust to his Word, because of his truth: feare him for his power, justice, and anger; reverence him for his bolineffe, and praise him for his bleffednesse and to depend all our life on him, who is the onely Author of cur life, being, and all the good things we have.
- the Divine Spirit in his holy Attributes: and to beare (in some measure) the Image of his Wisdome, Love, Goodnesse, Instice, Mercy, Truth.

Truth, Patience, Zeale, and Anger against sinne, that we may be wife, loving, just, mercifult, true, patient, and zealous as our God is.

Pf.90.2. King.8 27-GE 17.1 Job 15.25 d Apo.4 8 & 15.4. Rom, II. 33 & 16. 17, Ezek.34 6,7. Pf. 103.11 & 145.8, e Deut. 32 Gen 8.25. Pf. 145.17 b Joh-4.34

Deut. 3 2.

k1 Joh. 5 7

Mat. 3.16

Mat. 28.19

2 Cor. 13.

4. Lastly, that wee may in our Prayers and Meditati ms conneive aright of his Divine Majesty, and not according to those grosse and blasphemous imaginations, which naturally arise in mens braines: as when they conceive God to be like an old Mansitting in a chaire: and the bleffed Trinity to be like that tripartite Idell, which Papilts have painted in their church-windowes.

When therefore thou art to pray unto God, let thine beart speake unto him, as that a evernall, b infinite, . Almighty, a boly, e wife, iuft, 8 mercifull, h Spirit, and most i perfeet, k indivisible Effence of three feverall Perfons, Father, Son, and Holy Ghost: who being I present in all places, merutesh Henven and Earth; understanderb in all thems bearts, whoweth all mens miferies; and is 14. 12 King 8.17.Pfd. 120 s. Jer. 23.13. 11. 48.16, 28. Dan. 4.32. " I King, 8.30 Jer. 17.10. 116.62.16.

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onely ? able to bestom on us all graces which wee want, and to deliver all p-nitent sinners, who with faithfull hearts seeke (for Christs sake) his helpe out of all their afflictions and troubles what seever.

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The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the onely cause, why fo many do professe all other parts of Gods worship and religion, with so much irreverence and bypocrisie. Whereas if they did truly know God, they durst not but come to his holy fervice; and comming, ferve him with feare and reverence: for so farre doth a man feare GOD, as hee knoweth him; and then doth a man truly know GOD, when hee joynes practice to speculation: And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himselfe in his Word.

Secondly, when from the true and lively fense of Gods Attributes, P I Sam.

10.15. Mat.17.

18.

Pfa.34.9

1 Joh. 2.4.

bates there is bred in a mans heart a love, ame, and confidence in God: for faith God himselfe; If I bee a Father where is my honour? If I be a Lord mhere is my feare? O taste and see, that the Lord is good! faith David. Hee that hath not by experience tasted his goodnesse, knowes not bow good hee is. Hee (faith John) that (aith be knoweth GOD and keepeth not his commandements, is a lyar, and the truth is not in him. So farre therefore as wee imitate GOD in his Goodseffe, Love, Infice, Mercy, Patience, and other Attributes, so farre des mes know him.

Thirdly, when with inward groanes, and the serious desires of our hearts, weeleng to attaine to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God; for no man knoweth God, but hee that loveth him, and how can a man choose but love him, be-

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ing the Soveraigne good, if hee know him? seeing the nature of God is to enamour with the love of his goodnesse; And whosoever oveth any thing more then God, is not worthy of GOD; and such is very one, who fettles the love ind rest of his heart upon any hing besides GOD. If therefore hou doest believe that GOD is Almighty, why doest thou feare ivels and enemies, and not condently trust in GOD, and crave is help in all thy troubles and dangers? If thou believest that God is finite, how darest thou provoke him to anger? If thou believest that GOD is simple, with what leart canst thou dissemble, and play he hypocrite? If thou believest hat GOD is the Soveraigne good, vhy is not thy heart more fetled pon him, then on all Worldly good? If thou doest indeed believe that God is a just Indge, how darest houlive so securely in sinne withut repentance? If thou doest truely elieve, that God is most wife, why doeft

Rom. 8.

+Si te babea folum Sane ruat arduus æther, Tellus ruota fuo di ffiliatg, loco. * Creata omnia per fettiùs funt in Ded quam in leipfis. Dion.de divin.cap.8. * Ama u num illud bonum in quo omne bonum eft, O fufficit. Ansel.in Pro. c. 25.

doeff not thou referre the events of crosses and disgraces unto him, who knoweth how to turne all things to the best, unto them that love him? If thou art perswaded, that God is true: why doest thou doubt of his promises? And if thou beleevest that GOD is Beauty and * Perfection it felfe, why does not thou make it alone the chiefe end of all thine affections and defires? for if thou lovelt beauty, hee is most faire : if thou defireft riches, hee is most weakby - if thou seekest misedome, be is most wife. Whatfoever extellency thou halt feene in any creature, it is nothing but a sparkle of that, which is infinite * perfe-Stion in GOD: and when in Heaven wee shall have an immediate communion with GOD, wee shall have them all perfectly in him communicated unto us. Briefly. in all goodnesse hee is all in all. * Love that one good GOD; and thou shalt love him, in whom all the good of goodnesse consisteth Hee that would therefore attaine

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traine to the saving knowledge of Fod, must learne to know him by ove. For God is love, and a the knowledge of the love of God passeth all nowledge. For all knowledge bedies to know b how to love God, and to serve him onely, is nothing, upon Salomons credit, but vanity of vanities, and vexation of spirit.

Kindle therefore, O my c Lady,

Aindle therefore, O my charly, ay rather, O my * Lord Charly, he love of thy felfe, in my foule specially, seeing it was thy good deafure that being d reconciled by he bloud of Christ, I should be rought to the knowledge of thy race, to the Communion of thy lory, wherein onely consists my oversigne good and happinesse for ver.

Thus, by the light of his owner word, we have seene the backe parts of J B H O VA H Elobins, the eternall Trinity, whom to believe, is saving faith and verity: and unto whom from all Creatures in heaven and carth, he all praise, dominion, and glary for ever Amen.

a Eph.3.

1 Joh. 4. b Kemp. de 1m.

Christ.c.1

c Eccl. 12.

*Domina.

Charitas, Bern.

dRom.5. 9,10.

Joh. 17.3,

1 Cor.1 5.

Thus

Thus farre of the knowledge of God. Now of the knowledge of a Mans selfe. And first of the state of his misery and corruption without renovation by Christ.

Meditations of the misery of a man not reconciled to God in Christ.

Damnatus antequam natus, Aug. Wretched min, where shall I begin to describe thine endlesse misery ! who art condemned as

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foone as conceived: and adjudged to eternall death, before thou wast borne to a temporall life. A beginning indeed I find, but no end of thy miseries. For when Adam and Eve, being created after Gods owne Image, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortall, having Dominion of all earthly creatures, and onely restrained from the fruit of one tree, as a signe of their subjection to the Almighty Creator; though God

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God forbad them this one small hing, under the penalty of ererall death; yet they believed the livels word before the word of God; making GOD (as much as in hem lay) a lyar. And so being unthankefull for all the benefits which God bestowed on them, hey became male-content with heir present state, as if God had dealt enviously or niggardly with them : and believed that the divell would make them partakers of far more glorious things the ever God had bestowed upon them; & in their pride they fell into high treason against the most High, and disdaining to be Gods subjects, they affected blasphemously to be gods theselves, equals unto God. Hence, till they repented (loofing Gods Image) they became like unto the divell: & fo all their posterity, as a Traiterous brood (whilest they remaine impenitent like thee) are subject in this life to all cursed miseries, and in the life to come, to the everlasting fire prepared for the divell and his angels.

Lay

Lay then a side for a while doting vanities, and take the view with mee of thy dolefull miseries: which duely surveyed, I doubt not, but that thou wilt conclude, that it is farre better, never to have Natures being, then not to bee by Grace a Pradictioner of Religious Piery:

Confider therefore thy mifery;

1. In thy life.

3. After death.

In thy life.

r. The miseries accompanying thy body.

2. The miferies which deforme

In thy death, miseries which shall oppresse thy body and soule.

over-wheline both body and foule together in Hel.

And first, for us take a view of those miseries which accompany thy body according to the four lages of thy life.

1. Infancy.

2. Youth

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- 3. Manhood
- 4. Old-age.

Meditations of the miseries of Infancie.

7 Hat wast thou being an Infant, but a brute, having the shape of a man? was not thy body conceived in the heate of hat, the fecret of shame, and staine of originall sinne? And thus wast con cast naked upon the earth, all intrewed in the blond of filthinesse, (filthy, indeed; when the Sonne of God, who disdained not to take on him mans nature, and he infirmities thereof: yet thought t unbefeeming his Holinesse, to be conceived after the finfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy birth, which was a cursed paine to thy mother, and to thy selfe the entrance into atroublesome life? the D great

greatnesse of which miseries, because thou couldest not utter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

> 2 Meditations of the miseries of Youth.

Hat is Youth, but an unta-med Beast? all whose actions are rash and rude, not capable of good counsell, when it is given: and Ape-like, delighting in nothing but toyes and babies? Therefore thou no fooner begannest to have little strength and discretion, but forthwith thou wast kept under the rod, and feare of Parents and Masters: as if thou hadit beene borne to live under the discipline of others, rather than at the disposition of thine owne will. No tyred horse was ever more willing to bee rid of his burthen, then thou wast to get out of the fervile state of this bondage. A tare not worthy the description.

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3. Meditations of the miseries of Manhool.

Hat is mans estate, but a Sea, wherein (as waves) one trouble ariseth in the necke of another; the latter worse than the former? No sooner diddest thou enter into the affaires of this world, but thou wast inwrapped about with a cloud of miseries. The Flesh provokes thee to luft, the world allures thee to pleasures, and the Divell tempts thee to all kind of finnes; feares of enemies affright thee, suits in Law do vexe thee, wrongs of ill neighbours do oppresse thee, cares for wife and children do confume thee, and difquiernesse twixt open foes and false friends, doe in a manner confound thee: Sinne stings thee within; Satan laies snares before thee; Conscience of sinnes past, doggeth behind thee. Now adversity on the left hand frets thee, anon professty on thy right hand flatters thee: over thy head Gods vengeance due

to

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to thy finne, is ready to fall upon thee; and under thy feete, Hells month is ready to swallow thee up. And in this miserable estate whither wilt thou goe for rest and comfort? the house is full of cares: the field full of toyle; the Countrey of rudeneffe; the City of factions; the Court of Enzy, the Church of Sects, the Sea of Pirats, the Land of Robbers. Or in what state wilt thou live, feeing wealth is envied. and poverty condemned; mis is distrusted, and fimplicity is derided? Superstition is mocked, and Religion is suspected; Vice is advanced, and vertue is difgraced? O with what a body of sinne, art theu compassed about in a World of wickednesse? What are thine Eyes, but Windower to behold vanities? What are thine Eures, but flood-gates, to let in the Arcames of iniquity? What are thy fenfes, but matches to give fire tothy lusts? What is thine Heart, but the Anvill, whereon Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended

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descended? thou must put thy selfe in perill of forraine marres, to get the reputation of earthly honor, ofttimes hazard thy life in a desperare combate, to avoid the afpersion of a Coward. Art thou borne in meane estate? Lord! what paines and drudgery must thou endure at home and abroad, to get maintenance? and al perhaps scarce sufficient to serve thy necessitie; and when (after much fervice and labour) a man hath got something; how little cortainty is there in that which is gotten? seeing thou seelt by daily experience, that he who was rish yesterday, is to day a begger: he that yesterday was in health, to day is ficke: he that yesterday was merry and laughed, hath cause to day to mourne and meepe the that yesterday was in favour, to day is in difgrace: and he, who yesterday was alive, to day is dead: and thou knowest not how soone, nor in what manner thou shalt die thy selfe. And who can enumerate the leffes, croffes, griefes, diferaces, fickine fes, and calamities which

which are incident to finfull man? To speake nothing of the death of friends & children, which oft-times feemes to be unto us far more bitter than present death it selfe.

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Meditations of the miserie of old age.

W Hat is old age, but the re-ceptacle of all maladies? for if thy lot be to draw thy daies to a long date, in comes old baldheaded age, stooping under dotage, with his wrinckled face, rotten teeth and flinking breath: teaftie with Choler, withered with drynesse, dimmed with blindnesse, absurded with deafenesse, overwhelmed with ficknesse, and bowed together with weakenesse, having no use of any fense, but of the sense of paine: which so racketh every member of his body, that it never eafeth him of griefe, till it hath throwne him downe to his grave.

Thus farre of the miferies which accompany the body. Now of the

miseries

miseries which accompany chiefly the soule in this life.

Meditations of the misery of the soule in this life.

THE misery of thy soule will more evidently appeare, if thou wilt consider,

I. The felicity shee hath lost.

2. The misery which shee hath pulled upon her selfe by sin.

r. The felicity lost, was first the fruition of the Image of God, whereby the soule was like unto God in a knowledge, enabling her perfectly to understand the revealed Will of God. Secondly, true holinesse, by which she was free from all prophane error. Thirdly, Righteousnesse, wherby she was able to encline all her natural powers, and to frame up rightly all her actions, proceeding from those powers. With the losse of this divine Image, the loss the Love of God, and the blessed communion

*Cel.3.

Rom. 12,2

which

which shee had with his Maje stre: wherin confifteth her life, and happinesse. If the loss of earthly riches vexe thee fo much, how should not the losse of this divine treasure per plex thee much more?

2. The mifery which fhee pulled upon ber selfe, consists in two

things :

I. Sinfullne fe. 2. Curfedneffe.

I. Sinfullnes is an univerfall corruption, both of her Nature and Actions: for her 2 Nature is infected with a pronenelle to every fin continually, the b Minde is stuffed with vanity, the e Understanding is darkned with ignorance, the d Will affecteth nothing but vile & vaine things: All her . Actions are evill: yea, this deformity is so violent, that oftentimes in the regenerate foule, the Appetite will not obey the government of Reason, and the Will wandreth after, and yeelds confent to finfull motions. How great then is the violence of the Appetite and Will in the Reprobate foule

* Ephel. 2

Gen 6 5. b Rom 12

Eph.4.17, I Cor.z.

d Phil. 2.

· Rom. ?.

I 2. Rom,7.

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foule, which still remaines in her naturall corruption? Hence it is, that thy wretched Soule is so deformed with sin, defiled with lust, polluted with sithinesse, outraged with passions, over-carried with affettions, pining with Envy, over-charged with Gluttony, surfetted with Drunkennesse, boyling with Revenge, transported with Rage, & the glorious Image of God transformed to the ougly shape of the Divell, so farre as it once repented the Lord, that ever he made man.

From the former flowes the other part of the Soules miseries, called h curseduesse, whereof there are two degrees.

1. In part.

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2. In the fullnesse thereof.

I. Cursednesse in part is that, which is inflicted upon the Soule in life and death, and is common to her with the body.

The curseduesse of the soule in life, is the wrath of God, which lyeth upon such a creature so farre, as that all things, not onely calamities, but

F Joh. 8.
44.
8 Gen. 6.6
b Deut. 27.
26.

Gal.3.10. Pfal.119. 11.

Rom. 2.4 Jer. 28.13 k Ifa. 28, 13. I Gen. 3.8. 10,8 4. 14. Heb 2.15. m Rom. I. 21,24.26. B Eph. 2.2 Col.1.13.

alfo very ibleffings andkgraces turne to ruine. 1 Terrour of Conscience drives him from God and his fervice, that he dares not come to his presence and ordinances: but it is mgiven up to the " flavery of Satan, and to his owne lufts, and vile affe-Etions.

This is the curseduesse of the Soule in life: now followes the cursednesse of the Soule and Body in death.

Meditations of the misery of the body and foule in death.

Fter, that the aged man hath conflicted with long ficknes, and having endured the brunt of paine should now expect some ease: in comes Death (natures flaughterman, Gods curse, & Hels Purveior) and lookes the old man grim and black in the face : and neither pitying his age, nor regarding his longendured dolours, will not be hired to forbeare either for filver or gold: nay, he wil not take, to spare his life

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skin for skin, & all that the old man hath: but batters all the principall parts of his body, & arrests him to appeare before the terrible Judge. And as thinking that the old man will not dispatch to goe with him fast enough: Lord thow many darts of calaminies doth he shoot through him, stitches, aches, cramps, feavers, obstructions, rhewmes, slegme, collick, stone, winde, & e.

O what a ghaftly) fight it is, to fee him then in his bed, when Death hath given him his mortall wound! what a cold sweat over-runnes all his body? What a trembling possession has members? the head shooteth, the face waxeth pale, the nose black, the neather jambone hangeth down, the Eye-strings breake, the Tongue saltereth, the Breath shortneth, and smelleth carthly, the Throat ratleth, and at every gaspe the Heart-strings are ready to breake assumer.

Now the miserable soule sensibly perceiveth her earthly body to begin to die: for as towards the

diffolution

diffoliation of the universall frame of the great world, the Sunne shall be turned into darkenesse, the Moone into bloud, and the Starres shal fall from beaven, the Ayre shal be full of flormes, and flashing Meteors, the Earth shall tremble, and the Sea shall roare, and mens hearts shall faile for feare, expeching the end of fuch forrowfull beginnings: So towards the diffelution of man, (which is the little world) his Eyes which are as the Summe and Moone, lofe their light, and fee nothing but bloud-guiltineffe of finne; the rest of the Senfes. as leffer Starres, doe one after another faile and fall: his Mind, Reafon, and Memory, as heavenly powers of his foule, are fhaken with feare. full fromes of defraire, and fierce flashings of Hell fire; his Earthly body begins to shake and tremble. and the bumours like an overflowing Sea, roare and rattle in his throat, fill expecting the woefull end of the feldread full beginnings.

Whilest he is thus fummoned to

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appeare at the great Affifes of Gods Judgment, behold, 2 Quarter-Soffions, & Jayle-delivery is held within himselfe: where Reason sits as Judge, the divell puts in a Bill of inditement, as large as that Booke of Zachary: wherein is alleadged all thy evill deeds, that ever thou hat committed, and al the good deeds that ever thou haft omitted, and all the curses and judgements, that are due to every fin. Thine owne conscience shall accuse thee, and thy Memory shall give bitter evidence, and Death stands at the Barre ready, as a cruell Executiver to dispatch thee. If thou shalt thus condemne thy felfe, how shalt thou escape the just condemnation of God, who knowes all thy mifdeeds better then thy felfe? Faine wouldest thou put out of thy mind, the remembrance of thy wicked deeds, that trouble thee; but they flow faster into thy romambrance, & they will not be put away, but cry unto thee, We are thy wards, and we will follow thee: And whilest thy foule is thus mithin, out of peace and

Zach 5 2. Ezech. 2.

1 Joh.3.

Luk, 12.

and order; thy children, wife, and friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying, fome chearing; all like Flesh-flies, helping to make thy forrowes more forrowfull. Now the Divels, who are come from hell to fetch away thy Soule, begin to appeare to her; and waite, as soone as she comes forth, to take her, & carry her away. Stay face would within, but that face feeles the body begin by degrees to die : and ready, like a ruinem house, to fall upon her head. Fearefull the is to come for h, because of those Hell-hounds which waite for her comming. O, shee that spent so. many daies and nights in vaine and idle pastimes, would now give the whole world, if thee had it, for one houres delay, that shee might have space to repent, and recorcile her selfe unto God: But it cannot be, because her Body which joyned with her in the actions of finne, is altogether now unfit to joyne with her in the exercise of repentance: and

and repentance must be of the whole man.

Now shee seeth that all her pleafures are gon, as if they had never beene: and that but only torments remaine, which never shall have end of being. Who can sufficiently expresse her remorfe for her sinnes past, her anguish for her present misery, and her terrour for her torments to come?

In this extremity, shee lookes every where for helpe, and shee finds her self every way helpelesse. Thus in her greatest misery (desirous to heare the least word of comfort) shee directs this, or the like speech unto her Eyes: O Eyes, who in times past were so quick-sighted, can ye spie no comfort, nor any way, how I might escape this dreadful danger? But the eye-strings are broken, they cannot see the candle that burneth before him: nor discerne whether it be day or night.

The Soule (finding no comfort in the eyes) speakes to the Eares: O Eares, who were wont to recreate

Pro'opo pæja.

your selves, with hearing new pleasant discourses, and Musicks sweetest harmony: can you heare any nemes or tydings of the least comfort for mee? The Eares are either so dease, that they cannot heare at all, or the sense of hearing is growne so weake, that it cannot endure to heare his dearest friends to speak. And why should those eares heare any tydings of joy in Death, who could never abite to heare the glad tydings of the Gospell in his life? The Eare can minister no comfort.

Then shee intimates her griefe unto the Tongne. O Tongne, who wast wont to brag it out with the bravest, where are now thy bigge & daring words? now (in my greatest need) canst thou speake nothing in my defence? Canst thou neither danne these Enemies with threatning words, nor entreat them with saire speeches? Alas, the Tongue two dayes agoe lay speechlesse: it cannot in his greatest extremity, either call for a little drink, or desire a friend

friend to take away with his finger the flegme, that is ready to chook him

Finding heere no hope of helpe, thee speakes unto the Feet. Where are yee, O feet, which sometime were so nimble in running, can you carry me no where out of this dangerous place? The feet are standard dead already: If they be not stirre to

they cannot firre.

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Then she directs her speech unto her bands: O hands, who have beene so often approved for manhood, in peace, and war, and wherewith I have so often defended my selfe, and offended my feas; never had I more need then now. Death looks me grim in the face, and kils mee: Hellish fiends wait about my bedto devoure mee: helpe now or I perish for ever. Alas, the hands are so weaks, and doe so tremble, that they cannot reach to the mouth a spoonefull of supping, to releeve languishing nature.

The wretched soule seeing ber selfe thus desolare, and altogether destitute of friends, helpe and com-

fort,

The dolefull lamentation of the Reprobate foule at the point of death 2Sam, 22.5

fort; and knowing that within an houre shee must bee in everlasting paines, retires her selfe to the heart (which of all members is primum vivens, and ultimum moriens) from whence she makes this dolefull lamentation with her selfe:

O miserable caitife, that I am ! How do the Sorrowes of death compasse me! How do the flouds of Belial make me afraid! Now have, indeed the fnares both of the first and fecond death overtaken me at once, Ohow suddenly hath Death Stolne upon me with infenfible degrees ! Like the Sunne, which the Eye perceives not to moove, though it be most swift of motion. How doth Death wreake on me his fite. without piry! The God of mercy hath utterly forfaken me: and the Divell who knowes no mercy, waits for to take me. How often have I bin warned of this dolefull day, by the faithfull Preachers of Gods Word, and I made but a jest thereat? What profit have I now of all my pride, fine bouse, and brave apparell? What's

What's become of the fweet relish of all my delicious fare? All the worldly goods which I so carefully gathered, would I now give for a ood Conscience, which I so careefly neglected. And what joy remaines now, of al my former fleshly pleasures, wherein I placed my chiefe delight? Those foolish pleafures were but deceitfull dreames, and now they are past like vanishing shadowes: but to think of those eternall paines, which I must endure for those short pleasures paines me as Hell before I enter into Hell. Yet justly I confesse, as I have deferved, I am ferved, that being made after Gods Image, a reasonable soule, able to judge of mine own estate, and having mercy fo often offered, and I intreated to receive it : I neglected Gods grace, and preferred the pleafures of sinne, before the religious care of pleasing God: lewdly ipending my hort time, wi hout cofidering what accounts I should make at my last end. And now al the pleasures of my life being put together,

countervaile not the least part of my present paine: My joyes were but momentany, and gone before I could scarce enjoy them: my mise. ries are eternall, and never shall know end. Other I had spent the houres that I confumed in carding, dicing, playing, and other vile exercifes, in reading the Scriptures, in bearing Sermons, in receiving the Communion, in meeping for my fins, in fasting, watching, praying, and in preparing my foule, that I might have now departed in the affured bope of everlasting salvation 10 that I were now to begin my life again, how would I contemne the world, and the vanities thereof! how religioufly and purely would I lead my life! how would I frequent the Church, and fanctifie the Lords Day! If Satan should offer mee all the treasures, pleasures and promotions of this world, he shou'd never entice me to forget thefe terrors of this last dreadfull houre. But, O corrupt carkaffe, and ftinking carrien! How hath the Dive'l delu-

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ert of eluded us? and how have we fer-Were ed and deceived each other? and ore I ulled (wift damnation upon us mile. orh? Now is my case more mise-Chall able, then the beaft that perisheth it the n a ditch: for I mult goe to answer ding, before the Indgement seate of the exerrighteous Judge of Heaven and Earth; where I shall have none to s, in e the speake for mee: and these wicked fins. fiends, who are privie to all my end in vill deeds, will accuse mee, and I cannot excuse my selfe. My owne night wred beart already condemues me, I must that needs therefore be dammed before rain. his Indgement leat: and from thence orld. be carried by these infernal fiends, reliinto that horrible prison of endlesse my torments, and utter darkmeffe: the where I shall never more see light, that first most excellent thing that ords God made. I who gloried heerenes tofore, in being a libertine, am now roinclosed in the very clames of San'd tan : as the trembling Partridge is terwithin the the griping talous of the mc. ravenous Fanlcon. Where shall I tinve'l lodge to night? and who shall be

elu-

my companion? O horrour to thinke ! O griefe to consider ! 0 curled be the day wherin I was borne, and let not the day wherin my mother bare mee, be bleffed. Curfed be the man that shewed my Father, saying, A child is borne unto thee, and comforte bim. Curfed be that man, because hee slew mee not. O that my Mother might have beene my grave, or her wombe a perpetuall conception! How is it that I came forth of the wombe to endure these hellish forrowes! and that my daies should thus end with eternall shame! Cursed be the day that I was first united to so lend a body: O that I had but fo much favour, as that I might never fee thee more! Our parting is bitter and dolefull: but our meering againe, to receive at that dreadfull day, the full neffe of our deserved vengeance, will be farre more terrible and intollerable. But what meane I thus (by too late lamentation) to feeke to prolong time? My last hours is come : I heare the beart-strings breake: this filthy House

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Honse of Clay falls on my head:
here is neither hope, helpe, nor place,
of any longer abiding. And must I
needs be gone? thou filthy carkasse:
O filthy earkasse, with fare ill, faremell, I leave thee: And so all trembling, she commeth forth, and forthmith is seized upon by Infernall
siends, who carry her with a violence torrenti similes, to the bottomlesse Lake that burneth with sire &
brimstone: where she is kept as a prisoner in torments, till the generall

Judgement of the great Day. The lothfome carkaffe is afterwards laid in the grave. In which action for the most part, the dead bury the dead, that is. They who are dead in sinne, bury them who are dead for fin. And thus the godleffe, and unregenerated worldling, who made Earth his Paradise, his Belly his God, his Luft his Law: as in his life he fowed vanity, so he is now dead and reapeth misery. In his proferity he neglected to serve God: In his adversity God refuseth to fave him. And the Divell, whom he

Apoc.21.8 Iude v.6, 1Pet 3 9 he long ferved, now at length payes him his wages. Detestable was his life, damanable his death. The Divell hath his soule, the grave hath his earkasse: in which pit of corruption, den of death, & dungeon of sorrow, let us leave the miserable Carife, rotting with his mouth full of earth, his belly full of wormes and his carkasse ful of stench; expecting a searcfull resurrection, when it shall be re-united with the soule; that as they sinned together, so they may be eternally rormented together.

Thus farre of the miferies of the fonte and body in death, which is but eursednesse in part: now followes the southers of eursednesse: which is the misery of the soule and body af-

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per death.

Mediantion of the miserie of a man after death, which is the fullnesse of cursednesse.

The fulnesse of surfeduesse (when it falles upon a creature, not able to beare the brunt thereof)

present

preffeth him downe to that bottomdeepe of the endlesse b wrath a Luk. 8.28 Almighty God: which is called e damnation of hell. This fulnesse of cursednesse is either particular or enerall.

Particular, is that which in a lese measure of fulnesse, lighteth upon the d foule immediately as foon as shee is separated from the body. For in the very instant of dissolution, she is in the fight and presence of God. For when she ceaseth to lee with the Organ of fleshly eyes, thee feeth after a spirituall manner, like Stephen, who faw the Glory of God, and lesus standing at his right band: or as a man, who being blindborne, and miraculously restored to his fight, should see the Sunne, which hee never faw before, And there by the testimony of her owne Conciscence, Christ the righteous ludge, who knoweth all things,

& 10.23. bTh 1.10 6 Mat.23. 33.

d Luke 16 22,23. 1 Per.3.19 jude verfe

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maketh her, by his Omni-present Power to understand the doome

d Judgment that is due unto her

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State.

nima de cor pore el egreffa: fed ito Indiamm Christi de se latum cognefeit. Aug.1.1. de anim o eius Orig. cap. 4 Hier. Ep.ad Pannat. Anima damnata contimue invaditura Daemombuse us crudelifime cam rap entes ad infernum deducunt.Cyril. Alex.in orat de exit. anim, Mat.5. 34.8 23.21. Luk. 12,20. Luk. 16, 22, 23. 1 Pet-3.19. Iude ver. 7. Luk. 16,24. Luke 1.31. e 2 Pet. 4.9. Iude ver.6. Apoc. 11.8. f Dan. 12.1. Ich. 5,18.19. Apoc, 20.13. Mat. 24.29. Luk, 21,24. 250

Post quam aflate. And in this manner standing
from de corpore est egressation ito
sudicium
Christi de se
latum cognoscit. Aug. 1.1
the is said to stand before the
rence in the is said to stand before the
rence of God. And so forthwith
she is carried by the evill Angels,
who came to tetch her with violence into Hell, where she is kept
as in a Prison in everlasting paint
and chaines, under darknesse unto the
subuscui cruletissime sain
and chaines, under darknesse unto the
subuscui cruletissime sain
appenes ad
usernande.

The generall fulness of cursel nesse is in a e greater measure of sulfield which shall be inslicted upon both thy f Soule and Bodye, who shall be mighty power of Christ the Supreme Judge of Heaven and earth the one shall be brought out of Hell, and the other out of the Grave as Prisoners, to receive their dread full doome, according to their e will deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of the Earth, the trembling of the powers of Heaven, and ter-

rours

rours of Heavenly signes be driven, at the worlds end, to their wits end ! Oh, what a wofull falutation will there be, betwixt the damned Soule and Bodie, at their re-uniting at their terrible day!

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O finke of Sinne, O lumpe of Filthinesse (will the Soule say unto her Bodie) how am I compelled to re-enter into thee, not as into an Habitation to rest, but as a Prison to bee tormented together! How doest thou appeare in my fight like Iepthes Daughter, to my greater torment! Would God thou hadst perpetually rotted in the grave, that I might never have seene thee againe! How shall we be confounded together, to heare before God, Angels, and Men, laid open all those Secret sinnes, which we committed together! Have I lost Heaven, for the love of such a stinking carrion? Art thou the flesh, for whose pleasures I have yeelded to commit fo many Fornications? O filthy Belly, how became I fuch a foole as to make thee my God? How mad was I for momen-

The damned foules Aportrophe to the body at their fecond meeting.

momentany joyes to incurre these torments of eternall paines! Year Rockes and Mountaines, why skip year so like Rammes, Psal. 144. 4. and will not fall upon me, to hide me from the face of him, that comes to sit on youder Throne; for the great day of his wrath is come, and who shall bee able to stand* Apoc. 6.16,17. Why tremblest thouthus, O Earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up; as thou diddest Korah, that I be seene no more?

O damned furies! I would yee might without delay, teare mee in pieces, on condition that you would teare me unto nothing! But whilest thou art thus in vaine bewailing thy misery, the Angels hale thee violently away from the brinke of thy grave, to some place neere the Tribunal seat of Christ; where being as a cursed Goat, separated to stand beneath on Earth, as on the less hand of the Judge: Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered

Mat.13.41 Mat.24.31 for thee, and all the good deeds which thou half ommitted, and all the ungratefull villanies which thou didft commit against him, and his holy Lames.

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Within thee thine owne conscience (more than a thousand witnesses) shall accuse thee: the Devils, who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee: and on the other fide, shall stand the Holy Saints and Angels approving Christs Justice, and detelling so filthy a Creature. Behind thee an hideous noile of innumerable fellow-damned Reprobates tarrying for thy company. Before thee all the world h burning in flaming fire. Above thee, an irefull Indge of deserved vengeance, readie to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit; gaping to receive thee. In this wofull Estate, to hide thy selfe, will be impossible (for on that condition, thou wouldest i with that the greatest is Apoc.6.

h AnGal.L. Meditat.

E 3

Rock 16,17.

Rock might fall upon thee:) to appeare will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy fentence; Depart from me, ye curfed, into everlasting fire, prepared for the Devill and his angels.

Ponavent.
Pofti! Dom
3 post Pent.
Serm.2

Depart from me] There is a separation from all joy and happinesse.

Tee cursed There is a black and direfull Fxeommunication.

Into fire There is the cruelty of paine.

Everlasting] There is the perpe-

tuitie of punishment.

Prepared for the Devill and his Angels.] Here are thy infernall tormenting; and torinented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood: against which a man cannot except, and from which a man can no where appeale. So that to the damned, nothing remaines but hellish torments: which knows neither ease of paine, nor end of

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must be thrust by Angels (together withall the damned Devils and Reprobates) into the bottomlesse Lake of utter darkenesse, that perpetually burns with sire and brimstone. Wherunto, as thou shalt be thrust; there shall be such meeping, woes, and wailing, that the cry of the company of Korah, Dathan, & Abiram, when the earth swallowed them up, was nothing comparable to this howling:

nay, it will seeme unto thee a Hall, before thou goest into Hell, but to heare it.

Into which bottomlesse Lake, after that thou art once plunged, thou shalt ever be falling downe, and never meet a bottome: and in it, thou shalt ever lament, and none shall pitie thee: thou shalt alwayes meepe for paine of the fire, and yet gnash thy teeth for the extremity of cold: thou shalt meepe to thinke that thy miseries are past remedy: thou shalt meepe to thinke; that to repent is to no purpose: thou shalt meepe to thinke, how for the shadowes

of

Apcc 21 8

of short pleasures, thou half incurred thefe forrowes of eternall paines: Bonavent thou shalt meepe, to see how that weeping it selfe can nothing prevaile: yea in weeping, thou shalt weepe more teeres, than there is water in the Jea; for the mater of the sea is finite, but the weeping of a Reprobate shall be infinite,

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There thy lascivious eyes shall bee afflicted with lights of gastly Spirits: thy curious eares shall bee affrighted with hideous noise of howling Devills, and the gnashing teeth of damned Reprobate. : thy daintie Nose shall bee cloyed with noyfome stench of Sulphur: thy delicate. Tafte shall be pained with intolerable hunger: thy drunken Throat shall bee parched with unquenchable thirst: thy Minde shall be tormented to think how for the love of abortive pleasures, which perished ere they budded; thou so foolishly lost Heavens joyes, and incurredst Hellish pains, which last be-yond eternity. Thy conscience shall ever sting thee like an Adder, when thou

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thou thinkest how often Christ by his Preachers offered the remission of sinnes, and the Kingdome of Heaven freely unto thee, if thou wouldest but beleeve and repent; and how easily thou mightest have obtained mercy in those dayes; how neare thou wast many times to have repented, and yet didst suffer the Devill and the World, to keepe thee still in impenitencie, and how the day of mercy is now past, and will never dame againe.

How shall thy understanding be racked to consider, how for Momentary riches; thou hast lost the eternall treasure; and changed Heavens selicity for Hels misery! where every part of thy body without intermission of paine, shall be continually tormented alike.

In these Hellish torments, thou shalt bee for ever deprived of the Beatificall sight of God, wherein consists the Soveraigne good, and life of the soule. Thou shalt never see light, nor the least sight of joy, but lye in a perpetual Prison of utter

E 5

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darknesse: where shall be no order, but horror : no voice, but of blafthemers, and howlers: no noise, but of tortures and tortured: no fociety, but of the Devill and his angels, who being tormented themselves, shall have no other ease, but to wreake their fury in tormenting thee. Where shall be punishment without pitie; miserie, without mercie, sorrow without succour; crying, without comfort; mischiefe without measure; torment without ease; where the Worme dyeth not, and the fire is never quenched; where the mrath of God shall feaze upon the Soule and body, as the flame of fire doth on the lumpe of Pitch or Brimstone. In which flame thou shalt ever be burning, and never consumed: ever dying, and never dead: ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy paines. So that after thou halt endured them fol many thousand yeares, as there are graffe on the earth, or sands on the Sea. shore, thou art no nearer to have

Matth.9.

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an end of thy torments, than thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand yeares, thy damned soule could but conceive a hope, that those her torments should have an end; this would be some comfort, to thinke that at length an end will come. But as oft as the Minde thinketh of this word Never, it is as another Hell, in the middest of Hell.

This thought shall force the damned to cry, ivil, ivil, as much as if they should say, the and, ividi. O Lord not ever, not ever torment us thus. But their conscience shall answer them as an Ecco, is in, ever, ever. Hence shall arise their dolefull ivai moe and alas for evermore.

This is that Jecond death, the generall perfect fulnesse of all curfednesse and misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy blisse and felicity in heaven for evermore,

Thus

Thus farre of the misery of man in his state of corruption, unlesse that hee bee renewed by Grace in Christ.

Now followes the knowledge of Mans selfe, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

Ow let us see, how happie a godly man is, in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ and become a new creature, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

I. His blessednesse during this life, is but in part, and that consists

in feven things:

1. Because he is conceived of the 2 Spirit in the wombe of his 4 Mother the Church: and is 6 borne not

a Ioh 3.5. b Gal.4.16. c Ioh.1.13. of bloud, nor of the will of the flesh, nor of the will of Man, but of God, who in Christ is his d Father: So that the mage of God his Father is renewed in him every day more and more.

2. Hee hath, for the merits of Christs sufferings, all his sinnes, originall, and actuall, with the guilt and punishment belonging to them, freely and fully forgiven unto him. And all the srighteonsnesse of Christ as freely and fully imputed unto him: and so God is hreconciled unto him: and i approveth him as righteous in his sight and account.

3. He is freed from Satans k hondage, and is made a 1 brother of Christ, a fellow m heire of his heavenly Kingdome: and a spirituall n King and Priest, to offer up o spirituall sacrifices to God by Jesus Christ.

4. God sparethhim, as a man sparethhis owne Sonne, that serveth him.
And this sparing consists,

d Gal.4.6,
7.
2 Cor.9.8.
e Eph.4.2,
3 13.
Col.3. 10.

Rom 48 25. Rom. 8.1,2 I Pet. 2 24 g Rom.4.5 19. h 2 Cor.5. 19. i Rom.8. 33,34. k Act. 16. Ephef. 2.2. 1 Ioh.20.17 Rom.8.20 m Rom.8. n Apo.1.6. 01Pet 2 5. Mal. 3. 17.

- ry fault, but bearing with his infirmities, Exodus 34. Verse 6, 7. A loving Father will not cast his childe out of doores in his sicknesse.
- 2. Not making his punishment when hee is chastened, as great as his deserts, Psalm. 103,10.
- 3. Chastening him moderately, when he seeth that he will not by any other meanes bee reclaimed, 2 Samuel 7. Verse 14, 15. 1 Cor. 11. Verse 32.
- 4. Graciously accepting his endevours, notwithstanding, the imperfection of his obedience; and so preferring the willingnesse of his minde, before the worthinesse of his worke 2 Cor-8. 12.
- Turning the curses which he deserved, to crosses, and fatherly corrections; yea,

In

all a things, all b calamities of this life, c death it selfe: d yea, his very sinnes unto his good.

5. God gives him his holy Spirit,

throughout; fo that hee doth more and more die to finne, and live to righteoufnesse.

on, and that he is by Grace the child of God.

3. Encourageth him to come with h boldnesse and confidence into the presence of God.

4. Moveth him without feare, to say unto him, Abba Fa-

5. Powreth into his heart the gift of sandlified prayer.

6. Perswadeth him, that both hee and his prayers are accepted and heard of God, for Christ his Mediatours fake.

a Rom. 8 28. b Pfal. 89. 31 33. Pfal. 1:9.71 Heb-12 10 2 Cor. 12.7 c I Cor.3 21 and 15. 54 55. Heb. 2 14. 15. d Luk.22. 31,32 Pfa. 5113, 14. Rom 5.20, e I Thef. f Rom. 8.5. 10. g Rom 8. 16.

h Heb. 4 16 Eph 3 12. Ga . 4.6. Rom 8.15. 16. Zach.12.12

Kom.8.16.

Fils

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Rom.s.r and 14.17 Rom.5.3. and 14.27 T. Peace of conscience.

him with |

7. Fills | 2. Toy in the Holy Ghoft: in comparison whereof. all earthly joyes feeme vile and vaine unto him.

6. Hee hath a recovery of his a foveraigatie over the creatures. which he loft by Adams fall: and from thence free b libertie of ming all things which God hath e restrained, so that hee may use them with a good d conscience. For to all things in Heaven and Earth, he hath a fure title in this life : and he shall have the Plenary and peaceable possession of them in the life to come. Hence it is that all Reprobates are but usurpers of all that they possesse, and have no s place of their owne, but hell.

7. He hath the assurance of Gods Fatherly care and protection, day and night over him; which care consists in three things:

a Pfa.8.5. &c. Heb. 2.7,8

b I Cor. 5.I. Rom.14-14 I Tir.4.2,

&c. c1 Cor.9. 19,20.

di Cor.3. 22,23. Het.1.7.

e I Cor.3. 22.

f Matt 25.

34 I Pet. 1.4. g Act 1.25 i-

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r. In providing all things necessary for his soule and bodie concerning this life, and that which is to come: so that he shall be sure ever, either to have enough: or patience to be content with that he hath.

Mat.6 32. 2 Cor.12. 14. Pfal 22.

fa.34.9,

2. In that God gives his Holy Angels as Ministers, a charge, to attend upon him alwayes for his good; yea, in danger, to pitch their tents about him for his safety, where ever hee be. Yea, Gods protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall heage him from the power of the Devill.

Heb. 1.14 Pfal-34-7 fal-19 11lfa-4-5 Job 1.10.

3. In that the eyes of the Lord are upon him, and his eares continually open, to see his state, and to heare his complaint; and in his good time to deliver him out of all his trouble.

Pfa.24.15 Gen.7.1.

Pfa .3 4 19:

Thus

Thus farre of the bleffed estate of the godly, and Regenerated man in this life: Now of his bleffed estate in death.

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2. Meditations of the bleffed estate of a regenerate man in his death.

7 Hen God sends Death as his messenger, for the regenerated man, he meets him balfe Phi 3 20 the way to Heaven: for his a con. versation, and b affections is there before him. Death is neither strange nor fearfull unto him. Not strange, because he e dyeddayly: not fearfull, because whilst he lived, he was dead; and his life was a bid with Christ in God, To Die, unto him therefore, is nothing else in effect, but to e rest from his labour in this f2 Cor. 56 world, to goe f home to his & fathers house, unto the h Citie of the living God, the heavenly lerusalem, to an innumerable company of Angels, to the generall affembly and Church of the first borne, to God the Indge of

Col.3.2.

1 Col.3 3.

e Apoc. 14. g loh. 14.1 h Heb.12. 22,&c.

n C

all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the New Testament Whilfthis Body is fick, his Mind is found : for, God i maketh all his bed in his sicknesse, and strengtheneth him with faith and patience, upon his bed of forrow. And when he begins to enter into the way of all the world; he giveth (like & Iacob | Gen. 49 Moses and Ioshua) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His bleffed Soule breatheth nothing but bleffings, and such speeches as savour a sanctified spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultereth, the fighs of his heart speakes lowder unto God: when the fight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of Spirituall light. His Soule feareth not, but is bold to goe ont of the Bodie, 1 2 Cor. 5. and to dwell with her Lord. He 8. (igheth)

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p Pfa.42.2

o Phi 1.23

figheth out with Paul, o Cupio diffolvy, I desire to be dissolved and to be with Christ. And with P David, As the Hart panteth after the mater-brookes, so panteth my soule after

ter-brookes, so panteth my soule after thee O God. My soule thirsteth for God, for the living God: when shall I come and appeare before God! He prayeth with the Saints, 9 How

q Apo.6.

r Apoc. 22.

f Job 14.5.

t Pfal.31.5

u Luk 2.29 Pfal 37.37. Ifa 57.2

x Pf. 31.5.

long O Lord which art holy and true? Come Lord Jesus, come quickly. And when the appointed time of his dissolution is

come, knowing that hee goeth to his t Father and Redeemer in the peace of a good conscience, and the assured perswasion of the forgive-

nesse of all his somes, in the bloud of the Lambe, he sings with blessed old Simeon his " Nunc dimittis: Lord,

now lettest thou thy Servant depart in peace, &c. and furrenders up his Soule, as it were with his owne

hands, into the hands of his Heavenly.
Father, saying with David: * Into

thy hands, O Lather, I commend my Soule, for thou hast redeemed me O Lord thou God of Truth, And saying with

Stephen,

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Stephen, Lord fesu receive my spirit; He no sooner yeelds up his Sacred Ghost, but immediately the 2 Holy Angels, who attended upon him from his birth, unto his death: a carrie and accompany his Soule into Heaven, as they did the Soule of Lazarus into Abrahams bosome. b which is the Kingdome of Heaven, whither onely good Angels and good morkes doe accompany the Soule: the one to deliver their charge; the other to receive their dreward-

The Bodie in convenient time, as the fanctified e Temple of the HOLY GHOST, the fmembers of CHRIST, nourished by his Body, the g price of the blond of Mat 26 20 the Sonne of God, is by his fellowbrethren reverently laid to h fleepe in his grave, as in the bed of Christ: in an affured hope to i amake in the resurrection of the Inst, at the last day to bee partaker with the foule. of life and glory everlasting. And in this respect not onely the I Thesa Soules, but the very bodies of the 16.17. faithfull Apo. 14. 13

Acts 7.59 Z Ma.18.10 Act.12:16 and 29.23. 1 Lu 16.22. b Mat.8.11 Luk.13.18 A. 15.10 Eph.1.10. Heb.II 9 10.10 8.12 22,23. Luk.19.9. & 9.31. c Pf.91.11 Heb I.14 d Apoc.14 13.8.12 12 e I Cor.15 f1 Co.6.15 g 1C0.6.20 Pet.1.19 h1 Th.4:14 Act 7.6. & 8.2. i Dan I2.2 1 loh. 5 28,

Luk. 14.14

fatall also are termed bleffed.

Thus farre the bleffednesse of the soule and bodie of the regenerated man in death. Now let us see the blessednesse of his soule and body after death.

3. Meditations of the blessed estate of the regenerated man after death.

This state hath three degrees.

1. From the Day of Death,
to the Resurrection.

2. From the Resurrection, to the pronouncing of the Sentence.

3. After the Sentence, which lasts

As soone as ever the regenerated

man hath yeelded up his Soule unto Christ, the holy Angels take her into their custody, and immediately a carry her into Heaven; and there present her before Christ, whereshee is crowned with a c Crowne of righteonsnesse and glory; not which shee hath deserved by her good workes, but which God hath promised

O

a Lu 16 22. b Hebri 14. and 12,24.

e Tim 4.8. Apo. 2 10.

r.Pet 5.

mised of his free goodnesse to all those, who of love, have in this life unfainedly ferved him, and fought his

glory.

Oh, what joy will it be to thy Soule! which was wont to fee but misery and sinners, now to behold the face of the God of Glory? Yea, to see Christ welcoming thee, as foone as thou art presented before him by the holy Angels, with an Eugebone serve! well done, and welcome good and faithfull servant, &c. enter into thy Masters joy. And what joy will this bee, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Do- Col. 1.6. minions, Principalities, Powers? All Eph 1 2. the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Profesfors, and all the soules of thy friends Parents, Husbands, Wives, Children and the rest of Gods Saints, who departed before thee in the true Faith of Christ, standing before Gods Throne in bliffe and glory? If the Queene of Sheha, beholding the glory and attendance given to Salomon, as it

it were, ravisbed therewith, brake 1 King 10. out and faid; Happie are thy men, happie are these thy servants, which standever before thee, and heare thy wisedome: How shall thy soule bee ravished to see her selfe by grace admitted to stand with this glorious con Company? to behold the bleffed to Face of Christ, and to heare all the treasures of his Divine wisedome! It How shalt thou rejoyce to see so He many thousand thousands welcom- cro ming thee into their Heavenly So- the ciety! for as they all rejoyced at thy and

Luke 15.

conversion; so will they now bee much more joyfull to behold thy Goronation: and to see thee receive they Crowne, which was laid up for thee against thy comming. For there the I Tim. 48 the Crowne of Matyrdome shall be the put on the head of a Martyr, who neffe for Christs Gospels sake indured much torments: the Crowne of Virginitie his c on the head of a Virgin, which much subdued Concupiscence: the Crowne Ca of Pierie and Chastitie on the head joyes of them, who sincerely professed their Christ, and kept their Wedlock-bed esses

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indefiled : the Crowne of goodworks on the good Almes-givers head, who liberally relieved the poore; the Growne of incorruptible glory on the head of those Pastors, who by their preaching and good example, have converted foules from the corrupd tion of sinne, to glorifie God in hoe linesse of life. Who can sufficient-1 by expresse the rejoycing of this Heavenly company, to see thee thus Apoc 7. 9. crowned with glory, arrayed with o- the shining Robe of righteousnesse, hy and to behold the Palme of Victory ee put into thy hand? Oh, what grahy tulation will there be, that thou ve halt escaped all the miseries of the for World, the snares of the Devill, the paines of Hell, and obtained with be them thy eternall rest and happiwho nesse? for there every one joyeth as much in anothers happinesse, as in min his own, because he shall see him as hich much loved of God, as himselfe. owne rea, they have as many distinct nead joes, as they have compareners of effectbeir joy. And in this joyfull and e-bear effed state, the Soule resteth with

Christ

Christ in Heaven, till the Resurn Etion: when as the number of he fellow-servants and Brethren by fulfilled, which the Lord cerme

but a little fea fon.

The fecond degree of mans ble fednesse after death, is from the Resurrection to the pronouncing ha the finall Sentence. For at the la day,

I. The Elementary Heaven I Earth, and all things therein, flateth be a diffolved, and purified mi

a 2 Pet. 3. 10.12,13. b I Cor IS

52. 1 Th. 4 16.

loh 5.18. Ezek 37.

Rom. 8. 11

1 Cor. 16. 22.

"hi.3.10, 1 1 Th 4.14.

Trumpet, or vous of Christ, to our Archangel, the very same bounded which the Elect had before (thousand

turned to dust and earth) Thall the

rife againe. And in the fam: Rom 5-17. Stant, every mans Soule shall enter into his owne body, by ver the

of the Refurrection of Christ, the fee

head: and be made alive, and soll out of their graves, as if they sall to but awake out of their beds. We have howfoever Tyrants bemang tree their bodies in pieces, or confume e:

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B.

fixed eit true at that day, that not an beire of their head is perished.

They shall come forth out of

the state of Prison; or Daniels out of the ons Dens; or Ionahs out of ong pales Bellies.

the felicities of the Election of the state in the perfection of nature, whereunthe they should have attained by main natural temperament, if no imment had hindred: and in that cor of age that a perfect man is at, thout three and thirty yeares old, and in their * proper sex. Where-nature of the age (or stature) of the natural temperament, if no imment had hindred: and in that cor of age that a perfect man is at, the out three and thirty yeares old, and wheth, when hee saith, still wee all the unto a perfect man, unto the meaning of the age (or stature) of the the section was before in the body, and blindresse, lamenesse, crookednesse) by halt, nor Isaac be blind, nor Leahing wre-eyed, nor Mephibosheth bee

fun e: for if David would not have

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Mar.19.30

Dan.4.12. 1 The! 4.14 Pareft Poeltas Des ad institua las, o restituendo homines. Athenagor ila 65 20. * Tercu . de Refurreit. 46. Hier.En. 27 3 61 Au11:6.12 de (iv.Di. 6.17. 0 omnes Tieolog, in a Sent dist. 1.44. g Eph 413 ita commis niter credunt T'sco logi in 4 Sent.dift.4:

le Civit.

Dei 46.22

c.15.1 & .if.

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Pf. 105.37 Ifa 35.6.

the blind and lame to come into house: much leffe will Christ blindnesse and lamenesse to dwell his Heavenly Habitation. made all the Blind to fee, the Du to speake, the Deafe to heare, Lame to walke, &c. that cam him . to feeke his grace on ear much more will he heale all imperfections, whom he will ad to his glory in heaven. Among Tribes, there is not one feeble : bu lame man shall leape as an Han the dumb mans tongue shall And it is very probable, that to God created our first Parents, Infants, or Old men, but of apt age, or stature; the avanhaors, of creation from death, shall every be more perfect than the main first frame of man, from which fell into the state of the dead. ther is it like . that Infancie imperfection, and old age corra can well stand with the state perfect glorified body.

5. The bodies of the Eleth thus raised, shall have foure

excellent and supernaturall qualito For,

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1. They shall be raised in pomer, whereby they shall for ever be freed from all wants. and meaknesses, and enabled, to continue without the use of meat, drink, fleep, and other former helps.

2. In incorruption, whereby they shall never be subject to any manner of imperfe-Etions, blemish, sicknesse, or

death. 3. In Glory, whereby their bodie shall shine as bright as the Sunne in the firmament; & which being made transparent, their Soules shall Shine

through, farre more glorious than their bodies. Three glimpses of which glory was feene : First, in Moses face : Secondly, in the transfiguration: Thirdly, in Stephens countenance. Three instances and assurances of the glorification of our bodies, at that I Cor. 15.

I Cor. 15.

Ifai.65 20. Aug. Ench. c.90.

Mat.13.43. Dan.2.13. Luk 9 31.

Zac.9.10.

Thef. 4 17

Ex 34. 27. Matth.17. Act.6.15.

Pf. 105.37 Ifa 35.6.

the blind an i lame to come into boufe: much leffe will Christh blindnesse and lamenesse to dwell his Heavenly Habitation. Ch made all the Blind to fee, the Di to speake, the Deafe to heare, Lame to walke, &c. that cam him, to feeke his grace on ear much more will he heale all imperfections, whom he will ad to his glory in heaven. Among Tribes, there is not one feeble : bu lame man shall leape as an Han the dumb mans tongue shall And it is very probable, that is God created our first Parents, Infants, or Old men, but of a po age, or stature; the avanhaors, of creation from death, shall every be more perfect than the main first frame of man, from which fell into the state of the dead. ther is it like, that Infancie imperfection, and old age corru can well stand with the state perfect glorified body.

5. The bodies of the Eleth thus raised, shall have foure xcellent and supernatural quali-

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er, whereby they shall for ever be freed from all wants, and meaknesses, and enabled, to continue without the use of meat, drink, sleep, and other former helps.

2. In incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sicknesse, or death.

3. In Glory, whereby their bodie shall shine as bright as
the Sunne in the firmament;
& which being made transparent, their soules shall shine
through, farre more glorious
than their bodies. Three
glimpses of which glory was
seene: First, in Moses face:
Secondly, in the transsiguration: Thirdly, in Stephens
countenance. Three instances
and assurances of the glori-

fication of our bodies, at

I Cor. 15.

I Cor. 15. 41. Ifai.65 20. Aug. Ench. c.90.

Mat.13.43. Dan.2.13. Luk 9 31 Zac.9.10.

Thef.4 17

Ex 34. 27. Matth.17. Act.6.15.

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Mat. 24 2

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at his glorious comming in the ayre, as Eagles flying umo their bleffed carcaffe. To this agility of the Saints gloriousbodies, the Prophet alludes, faying; They Shall renew their strength; they hall mount up with wings as. Eagles: they shall runne, and not be wearie, they shall walk, and not faint. And to this state may that saying of Wisdome bee referred : In the time of their vision they Shall (hine, and run to and fro, as sparks among the stubble.

And in respect of these foure qualities, Paul calleth the raised bodies of the Elect, Spirituall: for they shall be spirituall in qualities, but the same still in substance.

And howfoever fin and corruption make a man in this state of mortality lower than Angels; yet surely when God shall thus crowne him with Glory and Honour, I cannot see, how Man shall be any thing F 4 infe-

Ifa.40.31 Wifd 3.7. 1 Cor 15 46 Spiritualia post refarre-Clionm 8runt co. pora non qua corpora effe de Git int, Ced quia יטוטויוים או יון fican'e lub-Glunt. Aug. lib. 13 de civit Dei, cap 22.

Pfal.8.7.

Phil.3.21.

Heb.2.16

Heb 1.14. Pfal.91.11.

Iude v.6.

2 Pet.2 4.

Pet.3.10

inferiour to Angels. For are the Spirits ? So is Man also in respect of his Soule; yea, more than this they shall have also a spirituall Boy dy , fashioned like unto the glorion body of the Lord Iefus Christ; whom mans nature is exalted by personall union, into the glory of the God-head, and individual fociet of the bleffed Trinity: An honor which he never vouchfafed Angel And in this respect man hath a pr rogative above them. Nay, they ar but pirits appointed to be Min fters unto the Elect: and as many them, who at the first disdaind this office, and would not keep their first standing, were for the pride hurled into hell. This less neth not the dignity of Angels, by extols the greamesse of Gods lo to Mankind.

But as for all the Elect, who that second and sudden common of Christ, shall be found quick an living: The * fire that shall burn up the corruption of the world and the works therein; shall in

a moment

a moment, in the twinckling of an eye, overtake them as it b findes them, either grinding in the mill of proviion, or walking in the fields of pleasure, or lying in the bed of ease; and fo (burning up their droffe and corruption,) of mortall, make them immortall bodies: and this change shall be unto them in stead of death.

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Then shall the Soule with joyfulnesse greet her body, faying: Oh well met againe, my deare fifter. How sweet is thy voice ! how comely is thy countenance, having lien hid fo long in the clifts of the rocks, and in the secret places of the grave! thou art indeed an habitation fit, not onely for me to dwell in, but tuch as the Holy Ghost thinks furrection. meet to refide in, as his Temple Cant.2.14 for ever. The Winter of our affliction is now past: the storme of our misery is blown over and gone. The Bodies of our Elect Brethren appeare more glorious than the Lilly flowers on the earth: the time of linging Hallalujah is come; and the voyce of the trumpet is heard in the

b Luk.17.

The elect Soules Apuftrophe to her body at her first meeting in there-

the Land. Thou halt beene my Toke-fellow in the Lords labours, and companion in persecutions and wrongs, for Christ and his Gospelia sake; now shall we enter together into our Masters joy. As thou half borne with me the Croffe: fo shalt thou now weare with me the Crowne. As thou hast with mee formed plenteously in teares, fo shale thou reape with me abundantly in joy. O bleffed, ave bleffed be that God! who (when yonder reprobates spent their whole time in Pride, fleshly lusts, eating, drinking, and profane vanities) gave us grace to joyn together in watching, fasting praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, reliving the Poore; exercifing (in all humility) the works of Piety to God; and walking conscionably in the duties of our calling, towards men. Thou shalt anon heare no mention of thy fins, for they are remitted and covered, but every good worke, which thou halt done for the Lords fake, fhall

Pfa.32.1

shall be rehearfed, and rewarded.

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Cheere up thy heart, for thy Indge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold, these glorious Angels, like so many Gabriels flying towards us, to tell us, that the day of our redemption is Luk. 21.28 come, and to convey us in the clouds, to meet our Redeemer in the Aire Loc, they are at hand: Arise therefore my Dove, my Love, my fair: One, and Cant. 2.1.3 come away. And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling

mountaines of Bether. 6. Both quick and dead being thus revived and glorified, shall forthwith (by the Ministery of Gods holy. Angels) be gathered from all the quarters and parts of the world, and caught up together in the Clouds, to meet the Lord in the Aire, and fo shall come with him, as a part of his glorious traine, to judge the Reprobates and evill Angels. The twelve Apostles, shall sit upon twelve Thrones (next (bift) to judge the 12. Tribes, who refused to heare

Jan.9.21

verl. 17.

Luk .. 7.3 35,36.

I Th.4.17

1 Cor6.1.3

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the Gospel preached by their Ministery,) And all the Saints (in honour and order) shall stand next unto them, as Indges also, to judge the evill angels, and earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithfull in his Service, than others: fo fhall their glory and reward be greater than others in that day.

Rom. 26 2. 2 Cor.9.6. loh 14 1.

The place whither they shall be gathered unto Christ, and where Christ shall sit in judgment, shall bein the Aire, over the valley of Iehosaphat, by Mount Olivet, neare unto lerusalem, Eastward from the Temple, asit is probable for four

I Thef. 4. 17.

reasons.

1. Because the holy Scriptures feemes to intimate fo much in plain words. I will gather all Nations in. to the valley of lehosaphat, and plead with them there. Canfethy mighty loel 3 1,2, One to come downe, O Lord; let the Heathen be weakned, and come up to the valley of lehosaphat; for there will I fit to Indge all the Heathen round

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Verf. 11.12. 2 Chr.20.

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round about. Iehosaphat signifieth the Lord will judge. And this valley was so called, from the great victory which the Lord gave * Iehosaphat, and his people over the Ammonites, Moabites, and inhabitants of Mount Seir. Which victory was a Type of the finall victory, which Christ, the supreme Judge shall give his Elect over all their enemies in that place, at the last day, as all the Jewes interpret it. See Zach. 14.4,5. Plal.5 p.1,2,&c. all agreeing, that the place shall be thereabouts.

2. Because that as Christ was thereabouts crucified, and put to open shame; so over that place his glorious Throne should be erested in the Ayre, when he shall appeare in Indoment, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the World with righteous judgement, where he himselfe was unjustly judged and condemned.

3. Because, that seeing the Angels shall be sent to gather together the elect from the foure winds, from

Nere this railey was Aount. Moriah, where Abraham acrificed faac.G.22 lacob faw Angels a-Icending and defcending. on a ladder Gen. 28. the Angel put up his fword and fire from heaven burntthe facrifice in Araunahs tloore, 2 Sam. 24 Solomon builded the Temole, 2Cht. 3.1. Christ preached :he Gof pel, fuffer.

led his!

pallion, and entred unto his glory, Carth.in Gen. 38. * The fea beyond I ordan to wards Tyrus cutteth the midd ft of the world And Lar. fairh of lerufalem.In medio cnt um polui eam. That from Sion. as from a centre the law should be publithed to all nations, and there all nations thall be judged according to the Law. Rom. 2.12. 1d.1 11.

one end of Heaven to the other; It is most probable, that the place whither they shall be gathered to, shall be neare Ierusalem, and the Valley of Iehosbaphat: which * Cosmographers describe to be in the middest of the superficies of the earth: If the terminia quibus, be the foure parts of the World, the terminus adquem, must be about the Centre.

4. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet; which is over the Valley of Jehoshaphat: so he shall in like manner come downe from Heaven. This is the opinion of Aquinas, and all the Schoolemen, except Lombard and Alexander Hales.

his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Sunnes in glory, sitting about him: and the body of Christ in glory and brightnesses being stem all: The Reprobates being separate, and remaining beneath upon the

the earth; (for the right hand figni-Richar la fieth a bleffed, the left hand a curfed de villa Estate.) Christ will first pronounce the sentence of absolution, and blisse upon the Elest: First, because he will thereby increase the griefe of Mit. 15:31 the Reprobate that shall heare it. Apoc 20. Secondly, to shew himselfe more prone to Mercy than to Judgment And thus from his Throne of Majesty in the Ayre, he shall (in the fight and hearing of all the world) pronounce unto his Elest, Come ye Priss 9 .. blessed of my Father inherit the Kingdome prepared for you from the beginning of the world,&c.

Come ye] Here is our bleffed union with Christ, and by him, with the

whole Trinity.

Blessed Here is our absolution from all finnes, and our plenary endowments with all grace and happine Te.

Of my Father] Here is the Au. thour, from whom, by Christ pro-

ceeds our felicity.

Inherit | Here is our Adoption.

move. Thom.in I.Sent Di 47.48. Iud: . v. 14 11,12. Mat. 6.28 H'lar.in

Cant.21 Anfal min Mat c 25, fa 28.21

Ad 92 1.15 tardus Deu et and pramia velox.

Mat.25 3:

The Kingdome Behold our Birth-right and possession.

Prepared] See Gods Fatherly

care for his chosen.

From the foundation of the world]
Othe free, eternall, unchangeable
Election of God!

How much are those soules bound to love God, who of his meere good will and pleasure, chose and loved them, before they had

For, I was bungry, &c.] O the

Goodnesse of Christ, who takes notice of all the good workes of his

done either good or evill.

Rom 9.3.

Children, to reward them! How great is his love to poore Christians, who takes every work of mercy done to them for his sake, as if it had beene done to himselfe! Come ye to me, in whom ye have believed, before ye saw me: and whom yee have loved and sought for with so much devotion, and through so many tribulations. Come now, from labour, to rest; from disgraze to glory:

from the jawes of death. to the joyes of eternall Life. For my sake

Ioh 20.29. I Pet 1.8. ur

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ye have beene railed upon, reviled, and curfed. But nomit shall appeare Marh. 5.11. to all those curied Esaus, that you are the true Iacobs, that shall receive your Heavenly Fathers bleffing: and blessed shall you be. Your fathers, mothers, and nearest kindred for- Pfa.27 10. looke, and cast you off, for my Mat 19.29
Truths sake, which you maintained: but now my Father will be unto you a Father, and you shall be his Ioh.20 17 Sonnes and Daughters for ever. You 2 Cor. 6.18 were cast out of your lands and livings, and for sooke all for my sake and the Gospels. But that it may appeare that you have not lost your gain, but gained by your loffe: instead of an Earthly inheritance and possessions, you shall possesse with me the inheritance of my Heavenly Kingdome: where you shall be for love, Sonnes; for birth-right, Heires ; for dignity, Kings; for holinesse, Priests; and you may be bold to enter into the possession thereof now, because my Father prepared and kept it for you, ever (ince the first foundation of the world was laid. Imme-

Immediately after this sentence

2 Tim 4 8

Aro 4 5.

Apo 4 10.

of absolution and benediction, every one receiveth his Crowne, which Ch. ift the righteous Indge putsupon their heads, as the reward which he hath promised of his grace and mercy, unto the Faith and good workes of all them that loved that his appearing. Then every one taking his Crowne from his Head, shall lay it downe (as it were) at the feet of Christ; And prostrating themselves, shall with one heart and voice, in an Heavenly fort and confort, fay: Praise, and Honour, and Glory, and Power, and Thanks be unto thee , O bleffed Lambe, who fittest upon the Throne, was killed, and

Then shall they sit in their Thrones and Order, as Judges of the Reprobates, and evill Angels: by approving, and giving testimony to the

evermore, Amen.

hast redeemed us to God by thy bloud, out of every kindred and tongue, and people and Nation, and hast made us unto our God, Kings and Priests, to reigne with thee in thy Kingdome tor

1 Cor 6,1 2,3 &c. Mat.19 13

righ-

righteous sentence and judgment of

Christ the Supreme Judge.

After the pronouncing of the Reprobates sentence and condemnation, Christ will performe two folemne Actions.

1. The presenting of all the Elect unto his Father. Behold, O righteous Father, these are they whom thou gavest me. I have kept them, and none of them is loft. I gave them thy Word, and they beleeved it, and the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that lich 12.16 those whom thou hast given mee, bee with mee whe, e I am; that they may beholdmy glory, which thou hast given mee; and that I may bee in them, and thou in mee, that they may bee made perfect in one; that the wo.ld may know that thou hast sent mee, and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Cor. 15 Kingdome to God, even the Father, 24 that is, shall cease to execute his office of Mediatorship; whereby as he

oh 17.12

14,23, 24,

is

is King, Priest, Prophet, and Supreme Head of the Church, he suppressed his Enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments. So that his Kingdome of grace over his Church in this world ceasing; he shall rule immediately as he is God, equall with the Father, and the Holy Ghoft, in his Kingdame of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his God-head shall be more manifested: so that as he is God, he shall from thenceforth in all fulnesse, without all externall, meanes, rule all in all.

From this Tribunall feat, Christ shall arise, and with all his glorious Company of Elect Angels and Saints, he shall goe up triumphantly in order and array, unto the heaven of heavens, with fuch a heavenly noise and Musick, that now may that long of Davil be truly verififa 47.5,6 cd: Godis gone up with a triumph, The Lord with the found of the trumpets, Sing praises to God, sing praises,

sing praises unto our King sing praises: for God is the King of all the Earth, he is greatly to be exalted. And that Marriage-song of John; Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lambe is come, and his Wife hath made her selfeready. Allelujah; for the Lord God omnipotent reigneth.

The third and last degree of the oldsted estate of a Regenerated Man after death, begins after the pronouncing of the sentence, and last-eth eternally without all end.

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Meditations of the bleffed estate of a Regenerated Man in Heaven after he hath received his sentence of

Absolution, before the Tribunall feat of Christ, at the last day of Indoment.

Here my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent blisse, and eternalized weight of glory (whereof all the afflicti-

Verf.7. Verf8.

2 Cor 4.

Rom.8 18

Rom. 8.17. afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinitie enjoy, from that time that they shall bee received with Christ as joynt-

heires, into that everlasting king. dome of joy.

Notwithstanding, wee may take

a scantling thereof, thus.

The holy Scriptures set forth (to our capacitie) the glory of our eternall and heavenly life after death, in source respect:

1. Of the Place,

2. Of the Object.

3. Of the Prerogatives of the E-lect there.

4. Of the Fffects of those Prerogatives.

1. Of the Place.

11 King.8. b 2 Cor.

He place is the a Heaven of Heavens, or the b third Heaven called P aradise: whither Christ (in his humane nature) ascended farre above all visible heavens. The Bride. groomes Chamber, which by the firmament.

mament, as by an azured curtaine Pfa.195 spangled with gluttering starres, Mat 25 10. and glorious Planets, is hid, that wee cannot behold it with these corruptible eyes of fieth. The Holy Ghost (framing himselfe to our weakenesse) describes the glory of that place, (which no man can estimate,) by fuch things as are most precious in the ellimation of man. And therefore likeneth it to a great and a holy City, named the Heaven- Apre. 21. ly ferusalem. Where onely God, and v.24, & 27. his people, (who are faved and written in the Lambs Book) doe inhabit: all built of pure gold, like unto Verf. 18. cleare glaffe, or Chrystall: the wals of Verf 11. fasper stone: the foundations of the Ver.19,20. walls, with twelve manner of precious stones, having twelve gates, each built of one pearle : three gates to- Verfizt. wards each of the foure corners of Verf.13. the world: and at each gate an An- Versiz. gel, (as so many Porters) that no /eif 27. uncleane thing should enter into it. It is foure square, therefore perfect; the length, the breadth, and height of it are equall, 12000. furlings ever 4

every way: therefore glorious and spacious. Through the middest of her Streets ever runneth the pure River of the water of Life, as cleare as Chry-Stall; therefore wholesome. And of either side the River, is the tree of Life, ever growing: which beares twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the I ree is health to the Nations; therefore healthy. There is therefore no place so glorius by creation, so beautifull with delectation, fo rich in possession, so comfortable for habitation. For there the King is Christ: the Law is love: the ho nour, verity: the peace, felicity: the life, eternity. There is light without darknesse; mirth without fadnesse; health without sicknesse; wealth without want; credit without difgrace; beauty with out blemish; ease without labour; riches without rust; blessednesse without misery; and consolation that never knoweth end. How truly may we cry out (with David) of

Apo. 21.1,2.

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ais Citic, Glorions things are spoken pfal. 87 3. thee, O thou Citie of God: and yet I these things are spoken but acording to the weaknesse of our caacity. For Heaven exceedeth all is in glorie, so farre, as that no ngue is able to expresse, nor heart of an to conceive the glory thereof, as ritnesseth Saint Paul, who was in and faw it. O let us not then dote to much upon these wooden cottages, and houses of moulding clay, which me but the tents of ungodlinesse, and habitation of sinners: but let looke rather, and long for this Heavenly Citie, whose builder and ma- Heb 11.10 w is God: which he (who is not ashamed to the called our God) hath prepered for ms.

Cor.2.5

Hebell.6.

2. Of the Object.

"He bliffefull and glorious obrithject of all intellectuall and reanelle Sosable creatures in Heaven, is the tion God head, in Trinitie of Persons: ruly without which, there is neither) of my, nor felicitie: but the very ful-

nesse

nesse of joy consisteth in enjoying the

This Object wee shall enjoy two wayes.

1. By a beatificall vision of God.

2. By possessing an immediate Communion with this divine nature.

The * beatifical vision of God is that onely, that can content the infinite minde of man. b For every thing tendeth to his center. God i the center of the foule: therefore (like Noaks Dove) shee cannot rest nor joy, till shee returns and enjoy him.

All that God bestowed upon Moses, could not satisfie his minde, unlesse hee might see the face of God. Therefore the whole Church prayeth so carnelly: GOD be mercifull untons, and cause his face to shine upon us. When Paul once had seene this blessed sight; hee (ever after) counted all the riches, and glory of the world (in respect of it) ro bee but dang: and all his life after was but a sighing out (cupio dissolvi) I desire to bee dissolved, and

a Villo De beatifica fonest lumnum bomim notrum. Aug.lib de Crin.c.13. Fecultizes lamine ad ie: inquie tum seitur A CO 7.0arum, done requiescat 210 Aug.Con ulit.1 ca; 1.&c. Ex0.33.13 P.1.67.1. x 80.1. Phil.3.8. II. Phil.1. 23.

and to bee with Christ. And Christ prayed for all his Elect in his last prayer: that they might obtaine this bleffed vision. Father, I will loh.17 14. that they which thou hast given me, be (Where?) even where 7 am: (to what end?) that they may behold that my glory, &c. If Moses face did To shine, when hee had beene with God but forty dayes, and seene but his back-pants: How shall we shine, when we shall see him face to face for ever? and know him as wee are 12. knowne, and as he is? Then shall the Soule no longer bee termed Marah, bitternesse, but Naomi, beautifullnesse: for the Lord shall turne her short bitternesse, to etsinall beauty and blessednese, Ruth. 1.20.

The fecond meanes to enjoy this object, is, by having an immediate and an eternall communion with God in heaven. This we have, first, by being (as members of Christ) united to his manhood, and by the manhood personally united to the Word) wee are united to him, as he is God: and (by his God-head.)

Exo.34.29 Ex0.33.31

I Cor. 13

2 Cor. 2.18 r 101.3 2.

to

Matt.8.29

Ruth.3.29.

loh 17.20

Cor.15.

to the whole Trinitie. Reprobates at the last day shall see God (as ajust Indge) to punish them: but (for lack of this Communion) they shall have neither grace with him, nor glorie from him. For want of this Communion the devils (when they law Christ s cryed out, Quid nobis tecum? What have wee to doe with thee, O Sonne of the most high God? But (by vertue of this Communion) the penitent soule may boldly goe and say unto Christ, (as Ruth unto Boaz :) spread, O Christ, the wing of the garment of thy mercie over thine hand maid: for thou art my kins-man. This Communion Go D promised Abraham, when he gave him himselfe for his great reward. And Chiff prayeth for his whole Church to obtaine it. This Communion Saint Paul expresseth in one word , faying : That God Shall be all in all unto us. Indeed, God is now all in all unto us : but by means, and in a small measure. But in heaven, God himfelfe immediately (in) fulnesse of measure, without all meanes)

meanes) will be unto us all the good things, that our foules and bodies can wish or defire. He himselfe will be (alvation, and joy to our foules: life and health to our bodies : beautie to our eyes; musick to our eares: honey to our mouthes: perfume to our nostrils : meat to our bellies : light to our understandings: com. tentment to our mils : and delight to our hearts: and what can be lac. king, where God himselfe will bee the soule of our soules? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodnesse, that are in men, beasts, fishes, fowles, trees, herbs, and all creatures, are nothing but sparkles of for in senon those things, which are in infinite perfection in God. And in him wee shall enjoy them in a farre more perfest and bleffed manner. He himselfe will then supply their use : nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be no need of the Stinne, nor of the Moone Applied to shine in that Citie: for the glery of G 3 God

Anima anime eris Deas. Ber. Non potest Cummus rerum condsh bere que rebus a le conditis dedt: quem edmodum folastris. Hugo.l.4. de anima C15.

God doth light it No more will there be any need, or use of any creature, when wee shall enjoy the Creator himselfe.

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When therefore wee behold any thing that is excellent in any Creatures, let us say to our selves, how much more excellent is hee, who gave them this excellency? When wee behold the misdome of men, who over-rule creatures stronger than themselves; out runne the Sun and Moone in discourse, prescribing many yesres before, in what courses they shall be ecclipsed: let us say to our selves, how admirable is the wildome of God, who made men fo wife! When wee confider the strength of Whalesand Elephants, the tempest of Winds, and terrour of Thunder; let us fay to our felves, how strong, how mighty, how terrible is that GOD, that makes these mighty and fearefull Creatures! When we talte things that are delicately (meet, let us fay to our felves, O how sweet is that God, from whom all these Crea-

tures

Seneca de beneficiis.

tures have received this sweetnesse! When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women: let us fay, how faire is that God, that made thefelo faire!

And if our loving God hath thus provided us so many excellent delights, for our passage thorow this Bochim. or valley of teares; Indg 2.5. what are those pleasures which hee hath prepared for us, when wee shall enter into the Pallace of our Masters joy? How shall our soule bee there ravished with the love of fo lovely a GOD? So glorious is the object of heavenly Saints: So amiable is the fight of our gracious Saviour.

3. Of the Prerogatives which the Elect [ball enjoy in Heaven.

DY reason of this Communion D with God, the Elect in heaven shall have foure super excellent pre rogatives.

1. They shall have the Kingdome

of beaven for their inberitance : and

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Pet.1.4. Eph.a.19.

Heb 12.23 Ad.22.26 they shall bee free Denizons of the beavenly Ierusalem. Saint Paul (by being a free Citizen of Rome) escaped whipping; but they, who are once free Citizens of the heavenly Jerusalem, shall ever bee freed from the whips of eternall torments. For this freedome was bought for us, not with a great summe of money, but with the precious bloud of the Son of God.

Ad. 22 28.

Apo. 5 10 1 Pet. 2.9. Rom. 16,10

1 Pet.2 5.

Heb 13,15

Priests: Spirituall Kings, to reigne with CHRIST, and to triumph over Satan, the world, and Reprobates: and spirituall Priests, to offer unto God the spirituall Sacrifice of Praise and Thankesgiving for evermore. And therefore they are said to weare both Crownes and Robes. Oh what a comfort is this to poore Parents, that have many children! If they breed them up in the seare of God, to be true Christians: then are they Parents to so many Kings and Priests.

Mat-13-43-

3. Their bodies shall fine as the bright

brightnesse of the Sunne in the firmament: like the glorious Body of CHRIST, which thined brighter Phi. 3 21. than the Sunne at Noone, when it appeared to Saint Paul. A glimple of which glorious brightnesse appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mount. Therefore (faith the Apostle) it shall risea glorious Luk.9.31. bodie: yea, a spirituall bodie; not in substance, but in qualitie: preserved by spirituall meanes, and having (as an Angel) agilitie to ascend or descend. Oh what an honour is it, that our bodies (falling more vile than a carrion) should thus arise in glory, like unto the body of the Son of God!

4. Lastly, they (together with all the holy Angels) there, keepe (without any labour to distract them) a perpetuall Sabbath, to the glory, honour, and praise of the ave-bleffed Trinitie, for the creating, redeeming, and sanctifing of the Church: And for his power, wifdome, justice, mercie, and good-

GS nesse. 18.12.6.

Mat.9.3-I Cot 15.

43. Verf.44

nesse, in the government of Heaven and Earth. When thou hearest a sweet Consort of Musick; meditate how happy thou shalt bee, when (with the Quire of Heavenly Angels and Saints) thou shalt sing a part in that spiritual Allelujah, on that eternall blessed Sabbath: where there shall bee such variety of pleasures, and saciety of joyes; as neither know tedion nesse, in doing, nor end in delighting.

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4. Of the effects of those prerogatives.

From these Prerogatives there will arise to the Elect in heaven, five notable estects.

t Cor.1,
to.
sug foliloq.
cap.36.
Nibil notum in terra,n hi
ignorum in
rælo.

a perfect knowledge, so farre as Creatures can possibly comprehend the Creatour. For there wee shall see, the Word, the Creatour; and in the Word, all creatures that by the Word were created: so that

that wee shall not need to learne (of the things which weare made,) the knowledge of him by whom all things were made. The excellentest creatures in this life are but as a darkevaile, drawne betwixt God and us: but when this vaile shall be drawne afide; then shall wee see God face to face, and know him as we are knowne,

We shall know the power of the Father, the wisdome of the Some, the Grace of the Holy Ghoft; and the individible nature of the bleffed Trinity. And in him we shall know, not onely all our friend (who died in the faith of Christ) but also all the faithfull that ever mere, or Shall be. For.

T. Christ tels the Iewes, that Luk.13.28 they shall see Abraham, Isaac, and Iacob, and all the Prophets, in the Kingdome of God: therefore we shall know them.

2. Adam in his innocency knew Gen. 2 23. Eve to bee bone of his bone, and flesh of his flesh, as soone as hee awaked. Much more then shall we know our

1 Cor. 13. 2 Cor 3.6 Resvera (unt in mindo invifibili in mundo visibili um-

biereium.

Herm.

our kindred, when we shall awake perfetted and glorified in the refurrection.

Mar. 27-53

The Apostles knew Christ after his refurrection, and the Saints which rose with him, and appeared in she holy Citie-

4. Peter, Iames, and Iohn knew Mofes and Elias in the transfiguration:how much more shall we know one another, when wee shall be all

glorified?

5. Dives knew Lazarus in Abrabams bosome: much more shall the Elect know one another in heavcn.

CHRIST faith, that the twelve Apostles shal situpon twelve Throns, to judge (at that day) the twelve Tribes: therefore they shall 2 Ca6.2,3 bee knowne, and consequently the

reft of the Saints.

7. Saint Paul faith, that at that day me shall know, as we are knowne of God; and Augustine (out of this place) comforteth a Widow, affering her, that as in this life, the faw her husband with externall

Mat. 174.

Luk.16.23

Mat. 19.28

1 Cor.13: 12. 1 August ad 1:alicam a quam. Ey.6.

eyes; so in the life to come, shee should know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts: For all shall be made manifest one day. See I Cor.4 5.

8. The faithfull in the Old Te- Gen 25:35 stament are said to bee gathered to their Fathers: therefore the know- 2 Reg. 22. ledge of our friends remaines.

9. Love never falleth away : there- I Cor 13.8 fore knowledge, the ground thereof remaines in another life.

10. Because the last day shall be a declaration of the just judgment of GoD: when hee shall reward every man according to his workes: and if every mans worke be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle feakers themselves bee knowne. And if the perfons be not knowne, in vaine are the morkes made manifest. Therefore (faith the Apostle) Every man shall appeare, to 2 Cor. 5 to account, for the worke that hee hath

Rom.2.5. Apo 22.

Ecle.12.14 Rom. 2.16

Mat.12.36

done

Cor IS 24.28.

one in his body, &c. See Wisedome Chapter.5. Verie 1. Though the respect of diversities of degrees and callings in Magistracy, Ministery, and Occonomy shall cease; yea Christ shall then cease to rule, as hee is Mediatour, and rule all in all, as he is God equall with the Father, and the pre

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Holy Ghoft.

r Cor.13. II.

Lumen et umbra Dei. & Deur est lamenlumi nis. Diato. Pol. 6.

The greatest knowledge that men can attaine unto in this life, comes as farre short of the knowledge which we shall have in Heaven, as the knowledge of a childe that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to bee Students of this University. For all the light by which we know any thing in this world, is nothing but the very hadow of God. But when we shall know God in heaven, we shall (in him) know the manner of the worke of the Creation, the mysteries of the worke of our Redemption: yea, fo much knowledge as a Creature can possibly conceive and comprehend

prehend of the Creatour, and his workes. But whilest we are in this life, we may fay with lob: how lit- 105, 26.14. tle a portion here wee of him? And affure our felves with Syracides, that There are hid yet greater things than Eccl 42.32 thefe be, and that we have feene but a

few of Gods works.

2. They shall love God with a perfect and absolute love, as possibly a creature can doe. The manner of loving God, is to love him for himselfe: the measure is to love him without measure. For in this life (knowing Godbut in part) We love him but in part . but when the Elest in heaven shalfully know God, then they will perfettly love God. And for the infinite causes of love (which they shall know to bee in him) they shall be infinitely ravished with the love of him.

3. They shall bee filled with all manner of divine pleasures. At thy right hand (saith David) there are pleasures for evermore; Yea, they (hall drinke (faith hee) out of the Rivers of pleasures. For assoone as the foule

Cor.1.3.

Pfa.16. II Pfal. 36.8.

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foule is admitted into the actually fruition of the beatificall essence of God: shee hath all the goodnesse, beauty, glory, and perfect on of all creatures (in all the world) united together, and at once presented unto her in the fight of God. If any be in love, there they shall enjoy that which is more amiable: If any delight in fairense, the fairest beauty is but a dusty shadow to that: he that delights in pleatures, shall there find infinit varieties, without either interruption of griefe, or distraction of paine: He that loveth honour, shall there enjoy it, without the difgrace of cankred envie; he that loveth treafure, shall there possesse it, and never bee beguiled of it. There they shall have knowledge void of all ignorance; bealih, that no ficknesse shall impaire: and life, that no death can determine. In a word, looke how farre this wide world surpasseth for tight, pleasures, and comfort, the dark and narrow wombe, wherein thou walt conceived a childe: fo much doth the world to come exceed in joyes

ioyes, solace, and consolation, this present world. How happie then shall we be, when this life is changed, and we thither translated?

4. They shall bee replenished with an unfpeakeable joy, In thy pre-(ence (faith David) in the fulne fe of Pfa.16 11 oy. And this joy shall arise chiefly from the vision of God: and paitly from the fight of all the holy Angels and bleffed fouls of just and perfect men, who are in bliffe and glory

with him. But especially from the bliffefull light of Jesus, the Mediatour of the New Testament, our Emmanuel, God made man. His fight will bee the chiefe cause of our blisse and joy. If the Ifraelites in Ierusalem so shouted for joy, that the earth rang againe, to see Salomon crowne d; how shall the Elect rejoyce in Heaven. to fee CHRIST (the true Salomon) Luk. 1. 44 adorned with glory? If Iohn Baptift at his presence did leape in his mo. ch.17 22. thers wombe for joy; how shall wee exult for joy, when he will be, not only with us, but in us in heaven? If the

Heb.12.24

1 Reg. 1 40

Mat. 2. 10

Luk.2 28.

Luk. 2. 40. Facilius dicere possiimus quid ibi

nm st,quim quid ibi st Aug. desim

lib 3.
I Cor 2.5.

Mat 25.21

Ioh 16.22

Heft.1.2.

the Wise men rejoyced so greatly to find him, a Babe, lying in a manger: how great shall the joy of the Elett bee, to fee him sit (as a King) in his celestiall throne? If Simeon was glad to fee him an Infant, in the Temple, presented by the hands of the Priest; how great shall our joy bee, to fee him a King, ruling all things at the right hand of his Father? If Ioseph and Mary were so joyfull to find him in the middest of the Doctors in the Temple; how glad shall our soules bee, to see him sitting as Lord among Angels in heaven? This is that joy of our Master, which (as the Apostle faith) the eye bath not seene, the eare bath not heard. nor the heart of man can conceive: which, because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissesul and glorious estate for ever-more. Therefore it is termed ever-lasting life: and Christ saith; that our joy shall no man take from us. All other joyes (bee they never so great) have an end. Assurrus Feast

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lasted an hundred and eighty dayes; But he, and it, and all his joyes are gone. For mortall man to be affumed to heavenly glory, to be a feciated to Angels, to bee (atiated with all delights and joyes, (but for a time) were much: but to enjoy them for ever without intermission of end, who can heare it, and not admireit! Who can male of it, and nothe amazed at it! All the Saints of Christ (as soone as they felt once but a true tafte of these eternall joyes) counted all the riches and pleasures of this life to bee but a losse and dung, in respect of that and therefore (with uncessant prayers, falting almos-deeds, teares. faith, and good life) they laboured to ascertaine themselves of this eternall life; and (for the love thereof) they b willingly either fold, or parted with all their earthly goods and possessions.

Christ eallethall Christians, Merchants, Luke 19. And eternall life, a precious pearle, which a wife Marchant will purchase, though it

a Phil 3.8

b A ft. 2 45

Plutar. Apoph. Regum.

cost him all that he hath, Matth. 1 3 Alexander hearing the report of the great riches of the Easterne Countrey, divided forthwith among his Captaines and fouldiers, all his Kingdome of Macedonia: Hephastion asking him what hee meant in fo doing; Alexander anfwred, that hee prefer'd the riches of India (wheaeof he hoped shortly to be Malter) before all that his Father Philip left him in Macedonia. And should not Christians then preferre the eternall riches of Heaven, fo greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

c Heb.11.

d Pfal.84.

Abraham and Sara left their owne Countrey and possessions, to clooke for a Citie, whose builder and maker is God: and therefore bought no land, but only a place of buriall. David preferreth done day in this place, before a thousand elsewhere: yea, to be a Doore-keeper in the bouse of God, rather than to dwell in the richest Tabernacles of wickednesse.

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Elias earnestly befought the Lord e 1 Reg. 19 to receive his foule into his King- 4. dome, and went willingly (though in f a firy Chariot) thither. Saint f 2 Reg. 2 . Hanl (having once seene Heaven) continually & defired to be diffelved, | Phi.t. 23 that be might be with Christ. Samt Peser (having espied but a glimpse of that eternall glory in the Mount) wished that hee might dwell there all the dayes of his life; fayin, h Master, it is good for us to be here. h Mat. 17. How much better doth Peter now 4. thinke it to bee in Heaven it selfe? Christ (a little before his death) prayeth his Father to receive him | Ich 17.5 into that excellent glory. And the Apostle witnesseth, that (k for the joy k Heb. 11.2 which was set before him) he indured the Crosse, and despised the shame. If a man did but once see those joyes, (if it were possible) hee would indure an hundred deaths to enjoy that happinelle but one day.

Saint Augustine saith, that hee serm. 31. de would be content to indure the tor- Sanctis. ment-of Hell, to gaine this joy, raher than to loseit. Ignatius (S. Pauls Scholer)

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Lufeb 1.4.

Nazjan.de vita Bafil

Ruth. 1.16

Scholer) being threatned(as he was going to fuffer) with the cruelty of torments, aniwered, with great courage of Faith; Fire, Gallowes, Beafts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the devill together, let them come upon mee, fo I may enjoy my Lord lesus, and his Kingdome. The like constancy shew ed Polycarpe, who could not by any terrours of any kinde of death, bee moved to deny (brist in the least measure. With the like resolution, answered Basil his persecutors, when they would terrifie him with death; I will never (faid hee) feare death, which can doe no more than restore mee to him that made me. If Ruth left her owne countrey, and followed Naomi her mother in law, to goe and dwell with her in the land of Canaan, (which was but a type of Heaven) onely upon the fame which she heard of the God of Israel, (though she had no promise of any portion therein) how shoul-

dest thou follow thy holy Mother

the Church, to goe unto Christ, into the heavenly Canaan; wherein God hath given thee an eternall inheritance, assured by an holy Covenant, made in the Word of God: figned with the blood of his Sonne; and sealed with his Spirit and Sacraments ? This shall bee thine exernall happinesse in the Kingdome of heaven, where thy life shall be a communion with the bleffed Trinity; thy joy, the presence of the Lambe: thy exercise, singing; thy ditty, Allelujah; thy conforts, Saints, and Angels: where youth fourisheth that never waxeth old; Beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth that never flaketh; and life remaineth, that never endeth.

Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God and himselfe,

Hou scell therefore, O man, how wretched and cursed thy

state is, by corruption of Nature, without Christ: in so much, that whereas the Scriptures doe liken wicked men unto Lions, Beares, Buls, Horses, Dogges, and such like favage creatures in their lives: it is certaine, that the condition of an unregenerated man, is in his death more vile than a Dogge, or the filthieft creature in the world. For the Beaft (being made but for mans ule) when hee dyeth, endeth all his miferies with his death. But man (indued with a reasonble, and an immortall soule, made after Gods Image, to serve God) when hee ends the miseries of this life, must account for all his misseeds, and beginne to indure those miseries that never shall know end. No creature but man is liable to yeeld at his death an account for his life. The bruit creatures, not having reason, shall not bee required to make any account for their deeds: and good Angels: though they have reason, yet shall they yeeld no account, because they have no sinne. And as for

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Sinne

for evill Angels; they are without all hope, already condemned: so that they need not make any further accounts, Man only in his death, must be Gods accountant for his life.

On the other fide, thou feelt (0 Man) how happie and bleffed thy citate is, being truly reconciled unto God in Christ; in that (through the restauration of Gods Image, and thy restitution into thy soveraigntie over other creatures) thou art in this life little inferior to the Angels; and shalt bee in the life to come, equall to the Angels, Yea, (in respect of the Nature, exalted, by a personall Vnion, to the Sonne of God, and by him to the glory of the Tri mity) Superiour to the Angels: a Fellow-brother with Angels, in Spirituall grace, and everlasting glory.

Thou hast scene how glorious and perfect God is, and how that all thy chiefe bliffe and happinesse consisteth in having an eternall com-

mnnion with his Majesty.

Now therefore (O impenitent Sinner) in the bowels of Christ Iefus I intreat thee; nay, I conjure thee, as thou tenderest thy owne falvation, feriously to confider with me, how false, how vaine, how vile are those things, which still retaine and chaine thee in this wretched and curied estate, wherein thou livelt; and doe hinder thee from the favour of God, and the hope of eternall Life and happinesse.

Meditations on the hinderances which keepe back a sinner from the practice of Piety.

Hose hinderances are chiefely feven.

I. An ignorant mistake of the true meaning of certaine places of the hely Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken, are these:

1 Ezek. 33. 14. 16. At what time soever a sinner repenteth him of his sinne, I will blot out all &c. Hence Prepent the carnall Christian gathereth, That hee may repent when he will. It is true, whenfoever a finner doth

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repent, God will forgive, but the Text faith not, that a finner may repent whenfoever he will, but when God will give him grace. Many (faith the Scripture) when they would have repented, were rejected, & could not repent, though they fought it earefully with teares. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

Heb. 12 17 Luk'13.24

2. Matth. 1.1.26. Come unto mee, all you that labour and are beause laden, & I will give you rest. Hence the lewdest man collects, that hee may come unto Christ when he lift. But he mult know. That no man ever coms 2 Per 2.2 to Christ, but he, who (as Peter 122. faith) Having knowne the way of Isay 1.18. righteousnesse, bathescaped the pollutions of the world, through the know. ledge of our Lord and Saviour Iefus Christ. To come unto Christ, is to repent and beleeve. And this no man can do, except his heavenly Father draweth him by his grace.

3. Rom, 8. I. There is no condem-H 2 nation nation to them which are in Christ felow. True, but they are such, who walk not after the flesh, (as thou do A) but after the Spirit, which thou diddest never yet resolve to doe.

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came into the world to fave finners, &c.
True; but such sinners, who like
Saint Paul, are converted from their
wicked life: not like thee, who still
continuest in thy lendnesse. For that
grace of God which bringeth salvation
unto all men, teachethus, that denying
ungodlines and worldly sufts, we should
live soberly, righteously, and godly in

Tit, 2.11,12

falleth seventimes in a day, and riseth.

&c. [In a day] is not in the Text:

Which meanes not falling into sin, but falling into trouble, which his malicious Enemie plots against the just; and from which God delivers him. And though it meant falling in, and rising out of sinne; what is this to thee; whose fals all

men may fee every day; but neither

God, nor man, can at any time fee

this present world.

Pfa-34-14-

thy rising agains by Repentance.

6. Isai. 64. 6. All our righteonfnesse are as filthy rags. Hence the carnall Christian gathers: that seeing the best workes of the best Saints are no better; then his are good enough: and therfore he needs not much grieve, that his devotions are so imperfect. But Isaiah meanes not in this place, the righteous workes of the Regenerate : as fervent prayers in the name of God: charitable almes from the bowels of mercie: suffering in the Gospels defence, the spoile of goods, and spilling of blond: and fuch workes, which Saint Paul eals the fruits of the Spirit : But the Prophet making an humble confession in the name of the Iewish Church, when the had fallen from God to Idolatrie, acknowledgeth, that whileff they were by their filthy sinnes separated from God, as Lepers are by their infected fores, and polluted cloathes, from men; their chiefest righteousnesse could not bee but abominable in his fight. And though out best workes, compared

Gal. 5. 22.

a Apo.3.8. b Apoc.19.

c [er.13.23 d Zac.3.4. pared with Christs righteousnesse; yet in Gods acceptation, for Christs sake they are called a white rayment; yea, b pure fine linnen, and shining, far unlike the c Leopards spots, and d filthy garments.

7. Iam. 3.2. In many things mee sinne all, True, but Gods children sinne not in all things, as thou doest without either bridling their lusts, or mortifying their corruptions. And though the relignes of fin remaine in the dearest children of God, that they had need daily to cry, Our Father which are in beaven, fargive us our trespaffes yet in the New Testament, noneare properly called Sinners, but the unregenerate: but the Regenerate in respect of their zealous endevour to serve God in unfained holineffe, are every where called Saints. In fo much that Saint Iohn laith, that Whofoever is borne of God, sinneth not; that is, liveth not in wilfull fiithinesse, suffering sinne to reigne in him, as thou does

Deceive not thy selfe with the name

e Gal 1.15 Rom. 5.8. Joh. 9.31

1 loh 3.9. 1 loh.5.18

of a Christan: whosoever liveth in any custowary grosse sinne, hee liveth not in the state of grace. Let therefore (faith S. Paul) every one that nameth the name of Christ, depart from iniquitie. The regenerate sinne, but upon frailtie: they repent, and God doth pardon: therefore they sinne not to death. The Reprobate sin malicionsly, finfully, and delight therein: so that by their good will, fin shall leave them before they will leave it. They will not repent, and God will no pardon. Therefore their finnes are mortall (faith S. Iohn)or rather immortall, as faith Saint Paul, Rom. 2.5, It is no excuse therefore to fay, wee are all sinners. True Christians (thou seest) are all Saints.

8. Luk. 23.43. The Theefeconverted at the last gaspe, was received to Paradise: What then? If I may have but time to say, when I am dying, Lord have mercie upon me: I shall likewise be saved. But what if thou shall say, Lord, Lord, and that day shall say, Lord, Lord, and the Lord will not know them. The

2 Tim. 2 19

110h.5.10

Mat.7.22

theefe

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theefe was faved, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to late Repentance at thy last end on earth, thou be not driven to repent too

late without end in hell.

9. I Ioh. I. The bloud of Icsus CHRIST cleanseth us from all sin. And I Ioh. 2.1. If any man sin, we have an Advocate with the Father, JESUS CHRIST the righteons. &c. Oh comfortable! But heare what Saint Iohn saith in the same place: My little children, these things write I unto you, that you sinne not. If therefore thou leavest thy sinne, these comforts are thine; else they belong not to thee.

to. Rom. 5.20. Where sinne abounded, Grace did abound much more. Oh sweet! but heare what Saint Paul addeth: What shall we say then? shall we continue in sinne, that grace may abound? God forbid. How shall we that are dead to sinne, live any longer therein. Rom. 6.1,2. This place teacheth us not to presume: but that

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we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mista.

ken, are :

1. From the doctrine of fuft if cation by faith only ; a carnall Chriflian gathereth; That good workes are not necesarie. He commends others, that doe good workes, but he perswades himselfe that he shall be faved by his faith, without doing any fuch matter. But he should know, that though good workes are not necessary to suffication: yet they are necessary to falvation: for, we are Gods workmanship, created in Christ lesus unto good works, which Godbath predestinated that we should malke in them. Whosoever therefore in yeares of discretion, bringeth not forth good workes after hee is called, he cannot be faved : neither was hee ever predestinated to life eternall. Therefore the Scripture fatth, that Christ will remard every man according to his works. Christ re**fpects** H 5

Eph. 2. 10.

Fulk.
Rhem.Test.
Annot.in
Ephes. 2 2.
Rom. 2 6.
2 Cor 9. 6.
Apo. 22.12.

videt.

f Lam. 2.26

Apoc.2. 3. spects in the Angels of the leven Churches nothing but their worker, and at the last day he will give thee heavenly inheritance onely to them a Mat 24 Who have done good workes; ain feeding the bungry, clothing the naked, b2 Tim.4 &c. At that day b Righteon neffe shall were the Crowne. No righteoufnesse, no Crowne: No good works (according to a mans talent) no reward from God : unlesse it be c vengeance. To be rich in good workes, is the surest foundation of our asurance d to obtaine eternall life. For d I Tim.6. good workes are the true fruits of 19. a true faith, which apprehendeth Chrift, and his obedience, unto Salvae Gal. 5.6. tion. And no other faith availeth in Christ, but that which worketh by love: And (but in the act of Justification) that Faith which only suffifieth, is * never only, but ever accompa-Fides Cola, nied with good workes : as the Tree non est lota. Fides fola with his fruits, the Sunne with his juft ficat ut light, the fire with his heat, and Waoculus folus. ter with his moysture. And the faith

which doth not justifie her selfe by good workes before men, is but fa

dead

dead faith, which will never justifie a mans soule before God. But a justifying faith s purisheth the heart, and h fantifieth the whole man through-out.

II. From the dostrine of Gods eternall i Predestination, and unchangeable decree, he gathereth, that if hee be predestinated to be saved, hee cannot but be saved: if to be damned, no meanes can doe any good. Therefore all workes of Pietie are but in vaine. But hee should learne, that God hath predestinated to the meanes. as well as to the end. Whom therefore God bath predestinated to be faved, which is the k end, he hath likewise predestinated to bee first called, justified, and made conformable to the Image of hes Sonne, which is the 1 meanes. And they (faith S. m Peter) who are elect unto (alvation, are also elect unto the sanctification of the Spirit. If therefore upon thy Calling, thou conformed thy felfe to the Word and Example of Christ thy Master, and obeyest the good motions of the Holy Spirit, in leaving

5 Act. 15.9 n Act 16,18 1 The. 5.23

i Mat.25. 34. Eph.1.4. ccel 3.24

I Pet.I.
16.
1 Rom.8.
29,30.
10h.15 16.
11 Pet 1.
2.
Noli et in
Deo prinum querere, fed in
Christope
que si te per
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leaving fin, and living a godly life: then assure thy selfe, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods Prede-Aination, but thine owne finne and rebellion. Doe thou but returne uneLuk 15.10 to God, and God will graciously receive thee, as the Father did the Prodigall fon; and by thy converhomo liberi fion, it shall appeare, both to c Angels, and fmen; that thou diddeft belong to his Election. If thou wilt

res cum com deretur accepit: fed enot; why should God fave thee? as peccando amifit. Aug. de forit. d lit.cap.3. Eccl. 7. 20 Eccl. 15.14 Homo male utens libero Sugar bitrio. 6 6 6 H berum (uum arbitrium perdidit. Aug-Ench. ad banie.

30.

b2 Cor.3.

f Verf. 24.

Magas

17 bitru vi-

III. When a carnall Christian hears, that man bath not free will unto good, he loofeth the reines to his owne corrupt will: as though it lay not in him to bridle, or to fubdue it. Implicitely making God the Author of finne, in suffering man to runne into this necessitie. But he should know, that God gave Adam free-will to stand in his * integrity if he would : but man abusing his freewill, lot both bimselfe and it. Since the Fall, Man in his state of corruption hath free-will to evill, but not

to good: for, in this state, b me are Per Lapsum not (faith the Apostle) Sufficient to thinke a good thought. And God is not bound to restore us, what wee loft fo wretchedly, and make no more care to recover againe. But as foone as a man is regenerated, the Grace of God freeth his will unto good, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, that & God of his owne good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth) d cleanse our selves from all filthines of the flesh and (pirit, and finish our sanctification in the feare of God. And in this state every true Christian bath free-will, and as he increaseth in grace, so doth his will in freedome: for e when the Sonne shall make us free, then shall we bee free indeed: and, I where the Spirit of the Lord is, there is libertie: for the holy Spirit drawes their mindes, not by coaction, but by the Cords of Love. Cant. 1.4. by illuminating their mindes to know the truth; by changing their hearts to

1. bitris 4. bertas in naturalibus manga in Cupernitsralibus amiffact. donec gratia reft.tua c Phi.2 12, Acti agimus, The willis Paffive in receiving the first grace, afcerward, active in all goodneffe. d 2 Cor. 7.1 e loh 8 36 Liberum arbitrium, non nifigra tia Det efficitur liberum. Aug.ad Col. Cap. 17. (Cor.3,17

Dolunta; humini non tibertate gratiam consequitus, sed gratia liberia em. Aug de grat. love the knowne truth; and by ena bling every one of them (according to the measure of grace which he hath received) to doe the good which he loveth. But thou wilt not use the freedome of thy will, so farre as God hath freed it : for thou doest many times wilfully (against Gods Law, to the hazard of thy foule) that, which (if the Kings Law for bad under the penalty of death, or loss of thy worldly estate) thou wouldest not doe. Make not therefore thy want of free mill unto good, to be so much the cause of thy sin. as thy want of a loving heart to ferve thy heavenly Father.

IIII. When the natural mans heart, that no man (fince the fall) is able to fulfill the Law of God, and to keepe all his Commandements: hee boldly prefumes to finne as others doe: he contents himselfe with a few good thoughts, and if hee be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusall of doing good, or with

withstanding evill, hee counts the impossibilitie of the Law, But hee should learne, that though (fince the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: yet every true Christian, as soone as he is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in absolute perfection. This with David, they & apply their hearts to fulfill Gods Commandements alwayes unto the end. And then the h Spirit of grace, which was promised to bee more abundantly powred forth under the Gospel, helpeth them in their good endevours, and affifteth them, to doe what he cammands them to doe. And in fo doing, God accepteth their good 2 Co: 8. will and endevour, in stead of perfett fulfilling of the Law; supplying out of the merits of Christ, who fullfied the Law for us, what loever wanteth in our obedience. And in this respect Saint John Saith, that & Gods k 1 Joh. 5.5 Commandements are not burthenous. And Saint Paul faith, 17 am able | Phil 414

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2 Pfa.119

h lock 2.28

Zach' 12 10 Qued juber invat. Aug.

12.

fl.uk-1.16

g Ich.15.10

to do all things, through the help of him that strengthneth mee. And Zachary and Elizabeth are faid to walke in all the Commandements of the Lora without reproofe. Heren on Christ s commends to his Disciples, the care of keeping his Commandements, as the truest testimonie of our love unto him. So farre therefore doth a man love Chrift, as hee makes confcience to walke in his Commandements: and the more unto Christis our love, the leffe willour paines seeme in keeping his Law. The Lawes curse (which under the Old Testament was so terrible) is under the New, by the death of Christ abolished to the regenerate. The rigour which made it to unpoffible, to our nature before, is now to the new borne, so mollified by the Spirit, that it feemes facile and eafie. The Apostles indeed pressed on the unconverted lewes and Gentiles, the impossibilitie of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to

the Lam (which is the rule of righteousnesse) true h obedience in word and deed: the i mortifying of their members: the k crucifying of the flesh, with the affections and lusts thereof, resurrection to newnesse of life: mwalking in the spirit, a overcomming of the world by faith, so that though no Man can fay as CHRIST, o which of you can rebuke me of sinne? yet every regenerated Christian can lay of himselfe: which of you can rebuke me of being an Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Ularen Oppressor, Prond, Melicions, Courtons, Prophaner of the boly Subbuth, a Eyer, a neglecter of Gods publike Service, and fuch like grosse sinnes? else hee is no true Christian. When a man casts off the conscience of being ruled by Gods Lan, then God P gives him over to be led by his owne lufts, the surest figne of a reprobate sense. Thus the Law, which fince the fall, no man by his own naturall ability can fulfill, is fulfilled in truth of every regencrated Christian, through the gracious

1 Rom.15.
18.
1 Col.3.5.
2 Gal.5.24
2 com.6.12,
13.
1 Rom.6.
4.5.
2 com.8.11
n Ga.5.25
1 Hob.54

10h.8.46

Rom.r.

J Rom 8.

2. Sc. Aug.optat ut Pelagius ignofcat. offe legem rastrari per gratiam Christi, 3 picemore dieit.

ames I. leus magis lelectatur ffectu juim effe-Tu. Amb.

r Luk.II.

cious affiliance of 9 Christs holy Spirit. And this Spirit God will give to every Christian that will pray for it, and incline his heart to keepe his Lames.

V. When the unregenerated man heares that God delighteth more in the inward minde than in the outward man: Then hee faineth with himfelfe, that all outwardreverence and professionis but either superstitious or superfluous. Hence it is that he feldome kneeleth in the Church: that hee puts on his hat at finging of Psalmes, and the publike Prayers. Which the prophane Varlet would not offer to doe in the presence of a Prince or a Noble-man. And so that he keep his minde unto God, he thinks he may fashion himselfe (in other things) to the World. He divids his thoughts. and gives fo much to God, and fo much to owne lusts: yea, hee will divide with God the Sabbath. and will give him almost the one halfe, and spend the other wholly in his owne pleasures. But know, Q carnall

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carnall man, that Almighty God will not be served by halfes, because hee hath created and redeemed the whole Man. And as God detelts the service of the outward Man, without the inmard heart, as Hypocry sie, to hee counts the inward service, without all externall reverence, to Matth.6, De meere prophanene fe : hee requireth both in his worship. In prayer cherefore bow thy knees, in witnesse of thy humiliation: lift up thine eyes, and thy hands, in tellimony of thy confidence: hing downs thy bead, and finite thy breast, in token of thy contrition: but especially call 100n God with a fincere beart, serve him boly ferve him wholly ferve him only: for God, and the Prince of this world are two contrary masters; and therefore no man can possibly serve both.

VI. The unregenerated Chritian holds the hearing of the Gof? pell preached, to be but an indifferent matter, which hee may use, or not use, at his pleasure: but who soever thou art, that wilt be affured in thy

thy heart, that thou art one of Christs Elect Greepe: thou must have a speciall care and conscience (if possibly thou canst) to heare Gods Word preached: For first, the preaching of the Gospell is the chiefe ordinary meanes which God hath appointed to convert the foules of all that he hath * predestinated to bee a Rom 1 16 Saved: therefore it is called a the power of God unto salvation to every one that beleeveth. And where this bPro 29.18 Divine Ordinance is not; the bpeo. ple perift: and who foever fiall recMat 10.22 fufe it it thall bee more voterable for the Land of Sodome and Gomorah in the day of Indoment, than for those peo ple. Secondly, the preaching of the difair. Gospell is the d Standard or Ensigne of CH-RIST; to which all fouldiers and electopeople must assemble themselves; when this Ensigne is displayed as upon the Lords day, he is none of CHRISTS people, that chockes not unto it : neither shall Zac.14.17 any drop of the f raine of his Grace

light on their foules. Thirdly, it is the ordinary meanes, by which the

Holy

*A.4.13.48

e Ifa 2.2.

Holy Ghost & begetteth faith in our |g Rom. 10' 14. hearts without * which we cannot * H.b.11.6 please God. If the hearing of Christs voice be the chiefe marke of Christs elech h (beepe, and of the i Bridgromes hIoh.10.27 friend: then must it bee a fearefull iloh.3.29 mayke of a Reprobate & Goat, either k Hcb.2.3. Ich 8 47. to neglect or contemne to heare the preaching of the Gospell. Let no man think this polition foolish, for Ir Cor.I. by this foolishnes of preaching, it pleafeth God to fave them which believe. Their state is therefore fearfull who live in peace, without caring for the preaching of the Gospell. Can men looke for Gods mercy, and despise his meanes? m He (saith Christ m Luk 10. of the Preachers of his Gospell) n Ioh 8.47 that despiseth you, despiseth mee. "Hee that is of God, heareth Gods words: yee therfore heare them not, because ye are Iudg.2.1. not of God. Had not the o Israelites heard Phineas message, they had never wept. Had not the Baptist preached, the Tewes had never P mour-DLuk.7.32 ned. Had not they who crucified 33. Christ, heard Peters 9 Sermon, their 9 Act. 2.;6 hearts had never beene prisked. Had

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r John 3.5 not the Ninivites heard Ionas I preaching they had never repented; and

(Pro 28.9 if thou wilt not heare, and repent,

thou shalt never be faved. Luke 3 7

VII. The opinion that the Sacraments are but bare signes and feats of Gods promise & grace unto us, doth not a little hinder Piety: whereas indeed, they are scales, as well of our Service and obedience unto God: which Service, if we performe not unto him, the Sacraments seale no grace unto w. But if wee receive them upon the resolution, to be his faithfull and penitent fervants; then the Sacraments doe not only fignifie and offer, but also feale and exhibite indeed the inward spirituall grace, which they outwardly promise and represent. And to this cud Baptisme is called the " washing of regeneration, and renewing of the Holy Ghost, &

I Tit. 3.5.

x 1 Cor .10

the Lords Supper, x The Communion of the body and bloud of Christ. Were this truth beleeved, the holy Sacrament of the Lords Supper would be ofener, and with greater reverence received.

VIII. The

VIII. The last, and not the least block whereat Pierie stumbleth in the courie of religion, is by adorning vices with the names of vertues: as to call drunken caroufing, drinking of Heaths; ipilling innocent blond, valour; Gluttony, Hospitality; Coveton ne fe, thriftine fe; Whoredome, loving a Mistreffe; Symony, Gratuitye; Pride, Gracefulnesse; Dif-Jembling, Complement; children of Belial, Goodfellowes; Wrath, Haftinesse; Ribauldrie, Mirth. So on the other fide, to call Sobrietie in words and actions, Hypocrifie; Almes-deeds, Vain-glory; Devotion, Superstition; Zeale in Religion, Puritanisme; Humilitie, crouching; foruple of Conscience, Precisenesse, &c. & whilest thus we call evill, good; and good, evill; true Pietie is much hindred in her progresse. And thus much of the first hinderance of Pietie, by mistaking the true sense of some speciall places of Scripture, and grounds of Christian Religion.

The second binderance of Piety.

2. The evill example of great persons.

The

The practice of whose prophane lives they prefer for their imitation, before the precepts of Gods boly word. So that when they fee the greatest men in the State, and many chiefe Gentlemen in their Countrey, to make neither care nor conscience to heare Sermons, to receive the Communion, nor to fanctifie the Lords Sabbaths. &c. But to be Sweavers, Adulterers. Caronsers, Oppressors, &c. Then they thinke, that the using of these holy ordinances, are not matters of fo great moment : for if they were, fuch great and wife men would not let so little by them. Hereupon they thinke, that Religion is not a matter of necessitie. And therefore where they should (like Christians) row against the streame of impietie towards Heaven: they fuffer themselves to be carried with the multitude, down right to hell. thinking it impossible that Go D will fuffer so many to bee damned. Whereas, if the god of this world had not blinded the eyes of their mindes: the holy Scriptures would teach

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teach them, that a Not many wife men after the flesh, not many mighty, not many noble are called, &c. but for the most part, the b Poore neceive the Goffel, and that c few rich men shall be saved. And, that howforver many are called, yet the chosen are but few. Neither did the d multitude ever fave any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in Religion and Piety should go before others: otherwise greatnesse abused (in the time of their Rewardship) shall turne to their greater condemnation in the day of their accounts. At what time finfull great and mighty men, as well as the poorest flaves and bondmen, shall wish that the rocks and mountains shall fall upon them, and bide them from the presence of the Judge, and from the iust deserved wnath. It will prove but a milerable folace to have a great company of great men partakers with thee, of thine eternall torments. multitude of finners doth not extenuate

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a I Cor. 1, 26,

bJoh. II. c Mat. 19 23,24. d Mat. 2 2

Apoc. 6. 15,16, 8cc.

Potentes potenter cruciabuntur. Sap.

Mat.7.13 Exo. 23.

nuate, but aggravate finne, as in Sodome. Better it is therefore with a few to be faved in the Arke, then with the whole world to be drowned in the Floud. Walke with the few godly in the Scriptures narrow path to heaven; but crowd nor with the godleffe multitude, in the broad way to hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that day exempt themselves from their owne most grievous punishment.

The third hindrance of Piety.

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Eccl.8.

II.

h Rom. 2. 2 Pet.3. 13. 1 Sam.

2.12. Fze. 39.

3. The long escaping, of deserved punishment in this life. Because sentence (faith Solomon) is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to doe evil. not knowing that the bountifulne fe of God b leadeth thee to repentance. But when his patience is abused, and mans sinnes are ripened : his Infin will at once both i beginne, and make an end of the finner: and h will recompence the flowneffe of his delar

delay, with the grievousnesse of his punishment. Though they were fuffered to run on the score all the dayes of their life; yet they shall be fure to pay the utmest farthing, at the day of their death. And whilest they suppose themselves to be free from judgement; they are already Imitten with the heaviest of Gods Iudgementia a heart that cannot repent. The stone in the reines or bladder, is a grievous paine that kils many a mans body; but there is no disease to the stone in the beart. whereof b Nabal dyed, and killeth millions of foules. They refaie the tryall of Christ and his Crosse; but they are floned by hels executioner, o eternall death.

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Because many Nobles and Gendemen are not smitten with present Indrement, for their outragious Swearing, Adultery, Drunkenneffe. Oppression, Prophannesse of the Sabbath, and difgracefull neglect of Gods worship and Service: they bein to doubt of divine providence nd luftice. Both which two eyes, I 2

2 Rom. 2, a METAY 6 -HTOV MOO-Siav. Cor paniterene-Scium. b I Sam. 25.17.

they

Judg. 16.

Judg. 16.

they would as willingly put out in God, as the Philistines boared out the eies of Sampson. It is greatly therefore to be feared; least they will provoke the LORD to cry out against them, as S'ampson against the Philistims : By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my providence and Instice. Leade me therefore to these chiefe pillars, whereupon the Realme standeth: that I may pull the Realme upon their heads, and be at once avenged of them for my two eies. Let not Gods patience hinder thy repentances but because he is so patient, therefore doe thou the rather repent.

The fourth hinderance of Piety.

4. The presumption of Gods mercy. For when men are justly convinced of their sinnes, forthwith they betake themselves to this shield, Christ is merciful: so that every sinner makes Christ the patron of his sinne: as though he had come into the world, to bolster sinne; and

not

1 Joh. 3.

not to destroy the workes of the devill. Hereupon the carnall Christian prefumeth that though he continueth a while longer in his finne : God will not shorten his dayes. But what is this but to be an implicite Atheift ? Doubting, that either God feeth not his finnes; or if hee doth, that he is not just; for if hee beleeveth that God is just, how can he think that God, who for finne fo severely punisheth others, can love him, who still loveth to continue in fin? True it is, Christ is mercifull. But to whom? onely to them that repent and turne from iniquitie in Iacob. But if any man bleffe himselfe in his heart, saying: I shall have peace although I malke according to the stubbornne se of mine owne heart, thus adding drunkennesse to thirst, the Lord will not be mercifull to him, &c. O mad men! who dare bleffe themselves, when God pronounceth them accurfed? Look therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any affurance of finding mercy

161.59.10 Deut.9. 9.

Non delinquenti. fed peccata relinquenti condonat Deus.

Ifa. 55.7. Sam. Metuindum eft ne te occidat fes, or cum multum Bires de milericordia incidas in judicium. August. Luk. 23. Latronis exemplum non eftexemplum imitatiomis, fed consolationis.

mercy in Christ. Let therefore the wicked for sake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

Despaire is nothing so dangerous as presumption. For we reade not in all the Scriptures of above three or foure, whom roaring Despaire overthrew: but secure Presumption hath fent millions to perdition without any noise. As therefore the Damsels of Ifrael sang in their dances, Saul bath killed his thou fands, and David his tenne thousands: fo may I say, that despaire of Gods mercy hath damned thousands, but the presumption of Gods mercy hath damned tenne thousands, and fent them quick to Hell, where now they remaine in eternall torments without all helpe of eate, or hope of redemption. God spared the Thiefe but not his fellow. God spared one, that no man might despaire, God spared but one, that no man should presume. Ioyfull affurance

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rance to a finner that repents: no comfort to him that remaines impenitent, God is infinite in mercy, but to them onely, who turne from their lins, to ferve him in holineffe: without which no man shall see the Lord, Heb. 12.14. To keepe thee therefore from the hindrance of pre-Sumption, remember, that as Christ is a Saviour, fo Mofes is an accufer. Live therefore as though there were no Goffel; die as though there were no law. Passe thy life as though thou wert under the conduct of Mofes: depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish; Repent, if thou wilt be faved.

The fifth hinderance of Piety.

s. Evill company, commonly termed good fellows: but indeede the Devils chiefe inftruments, to hinder a wretched finner from repentance and Piety. The first signe of Gods favour to a sinner, is, to give him grace to forsake evill copanions: such who wilfully continue in sin, contemne the means of

Joc. 5 4;

Qui dat poenitents veniam, non dabit peccanti poenitentiam, Aug.

1 4

their

their calling, gibing at the finceri. tie of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the feate of the scorners. For as soone as God admits a finner to be one of his people; hee bids him Come out of Babylon. Every lewd company is a Babylon. Out of which, let every childe of God either keep himfelfe : or if he be in : think that he heares his Fathers voice founding in his eare, Come out of Babylon my Childe. As soone as Christ looked in mercy upon Peter, hee went out of the copany that was in the high Priests Hall, & mept bitterly for his offence. David vowing (upon recovery) a new life, faid: Away from me all ye workers of iniquitie, &c. As if it were unpossible to become a new man, till he had shaken off all old ill companions. The truest proofe of a mans Religion, is the qualitie of his companions. Prophane companicus are the chiefe enemies of Piety, and quellers of holy motions. Many a time is poore Christ (offering to be

new

Apo. 18,

Pfa.I.I.

Luk. 22.

Pfal.6.8.

new borne in thee) thrust into the stable: when these lewd companions by their drinking, playes, and jests, take up all the best roomes in the Inne of thy heart. Oh, let not the company of earthly suners, hinder thee from the society of Heavenly Saints and Angels.

The fixth binderance of Piety.

6. A conceited feare, least the Pra-Stife of Piety Should make a man (especially a young man) to maxe too sad and pensive: whereas indeed. none can better joy, nor have more cause to rejoyce, then the pious, and Religious Christians, For as soon as they are justified by faith, they have peace with God, then which there can be no greater joy. Besides, they have already the Kingdome of grace descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his kingdome of glory. This king dome of grace confifts in three things: First, Righteousnesse; for having Christs Righteousnesse to justifie them before God, they endeavour to live righte-

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Luk.z.

Rom, 5, 2

Rom. 14

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oufly before men. Secondly, Peace,

for the peace of conscience inseparably followeth a righteous converfation. Thirdly, the joy of the holy Ghoft; which joy is onely left in the peace of a good conscience: and iPhil. 4.7 is so great, that it a passeth all understanding. No tongue can expresse it, no heart can conceive it, but onely he that feeles it. This is that fulnesse of joy, which b Christ promib Job 16. fed his Disciples, in the middest of Verf. 22. their troubles, a joy that no man could take from them. The feeling of this joy, David upon his repentance, begged so earnestly at the hands of God: Restore mee to the joy of thy Calvation. And if the Angels in heaven d rejoyce fo much at the converd Luk. 15 sion of a sinner: the joy of a sinner converted, must needs be exceeding great in his owne heart It is worldly forrow, that thews fo timely up on mens heads, and fils the furrows of their hearts, with the forrows

> of death. The godly forrow of the godly (when God thinks it meete to try them) causeth in them Repen-

c 2 Cor. 7.10.

· Pfal.

₹1,12.

7.10.

tance

tance not to be repented of, for it doth but further his falvation. And in all fuch tribulatio they shall befure to have the boly Ghoff to be their f Comforter, who will 8 make our consolations to abound through Christ, as the sufferings of Christ shall abound in us. But whilest a man liveth in impiety, he hath hao peace, faith Efay : his laughter is but madneffe (faith Solomon) his riches are but k clay, faith Abakhuck; nay, the Apostle esteemes them no better then Idung, in comparison of the pious mans treasure; all his ioyes shall end in woes, saith Christ. Let not therefore this false feare hinder thee from the practice of Piety. Better it is to go fickly (with Lazarus) to heaven, then full of mirth and pleasure, with Dives to Hell. Better it is to mourne for a time with men, then to be tormented for ever with devils.

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The seventh binderance of Picty.

7. And lastly, The hope of long life: for, were it possible, that a wicked liver thought this yeere to bee

f Joh. 14 16. 7. 52 Cor. 1.5. 16a. 57. 1.21. Eccl. 2. k Abac. 2.6.

¹Phi. 3.8 Luk. 6.

his

Fleres, si
fcires unum tua
tempora
mensem.
Rides,
quum non
si forsuan
una dies.
1. Morus
Luk. 12.

his last yeer: this moneth his last moneth : this weeke, his last weeke : but that hee would change and amend his wicked life? No verily, he would use the best means to repent & to become a new man. But as the rich man in the Gospel promiled himselfe many yeers to live in ease, mirth and falnesse, when hee had not one night to live longer: fo many wicked Epicures fallly promife themselves the age of many veers, when the thread of their life is already almost drawne out to an end. So Ieremy ascribes the cause of the Tewes finnes and calamities to this, that shee remembred not ber last end.

Lam. 1.9

Job 14.1

The longest space betwixt a mans coming by the mombe, and going by the grave, is but short: for man that is borne of a moman, hath but a short time to live: He hath but a few dayes, and those full of nothing but troubles. And except the practice of Piety: how much better is the state of the childe that yester-day was Baptised, and to day is buried,

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then Methusalems, who lived nine hundred fixty nine yeers, and then dyed? of the two, happier the Babe because he had lesse sinne, and sewer serrowes. And what now remaines of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, a man dyeth daily.

Hearke in thine eare, O secure fellow, thy life is but a puffe of breath in thynostrils; truff not to it. Thy Soule dwelleth in a house of clay, that will fall ere it bee long; as may appeare by the dimnesse of thy eies, the deafenesse of thy eares, the wrincles in thy cheeks, the rottennesse of thy teeth, the weakenesse of thy finewes, the trembling of thy hands, the Kalender in thy bone, the shornesse of thy sleepe, and every gray haire, as so many Sommoners, bids thee prepare, for thy long home. Come, let us in the meane while walke to thy fathers coffin: breake open the lidde; see here how

Quotidie
movimur;
quotidie
cnim demitur pars
vitæ &
tunc quoque cum
crescimus,
vita de
crescit.
Vives.
I Cor.
15.31.
Isa. 2.22

Job 17.4

how that Corruption is thy Father, and the Worme thy Mother and Sifter: seest thou how these are? so must thou be ere long, soole! thou knowest not how soon. Thy Houreglasse runneth apace, and in all places, death in the meane while waiteth for thee.

The whole life of man(fave what is spent in Gods service) is but a foolery: for a man, lives forty years before he knows himselfe to be a foole; and by that time he seeth his

folly, his life is finished.

Hark (Husbandman) before thou feeft many more crops of harveft, thy selfe shall be ripe, and Death will cut thee down with his sickle. Hark (Trades man) ere many sixe moneths goe over, thy last moneth will come on: after which thou shalt trace away, and trade no longer. Hark (most grave ludge) within a few termes, the terme of thy life approacheth, wherein thou shalt cease to judge others, and go thy selfe to be judged. Hark (O man of God) that goest to the pulpit; preach this

Sermon.

Homo est fature us que ad 40 anni, drinde ubi agnovir se est fature vita consumpta est, Luth.

Sermon as it were the last that thou shouldst make to thy people. Hark (Noble man) lay afide the high conceit of thy Honour; Death ere it be long * will lay thy honour in the dust, and make thee as base as the earth, that thou treadest under thy feete. Harke (thou, that now readest this Booke) affure thy felfe ere it bee long, there will be but two heles, where now thy two eies are placed, and others shall reade the truth of this lesson upo the bare skull, which now thou readest in this little booke. How foone I know not, but this I am fure of: that a thy time is appointed, thy b moneths are determined, thy c dayes are numbred, and thy very d last houre is limited, beyond which thou shalt not passe. For then, the e first borne of death, mounted on his fpale Horse, shall alight at thy doore: and (not with standing all thy Wealth, thy Honour, and the teares of thy dearest friends) will carry thee away, bound hand and foote, as his prisoner, and keepe thy body under as a load of earth, untill that day

* Mors Sceptra ligonibus aquat.

a Job 4. b Job 14 5. c Pfal. 93.12. Dan. s. 26. Stat Sua cuiquedies Vir. d John 13. I. and · Joh 17. 13. f Apoc. 6.8.

5. Lo.

h Pfa 90. Heb.z. Pænitenti ventan Bospondit. Ica vivendi in crastinum non po-Bindit. Chryso. Nemota divos habuil fa. ventes, craftinism ut poffit Goi polli cri. Senec. Heb. 3.

13.

day come, wherein thou must bee brought forth to 8 receive according to the things which thou hast done in that body, whether it bee good or evill. Oh, let not then the false hope of an uncertaine long life hinder thee, from becoming a prefent Practifer of Religious Piety. God hoffereth grace to day, but who promifeth to morrow? There are now in hell many young men who had purpoled to repent in their old age : but Death cut them off in their impenitency ere ever they could attaine to the time they fet for their repentance. The longer a man runs in a disease, the harder it is to be cured : for custome of fin breeds bardne fe of heart; and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A Wise man being to goe a farre and foule journey, will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old

age? whereas now in the chiefest firength thou canft not lift it, but art ready to stagger under it. Is it wisdome for him that is to saile a long and dangerous voyage, to lye playing and fleeping, whileft the wind serveth, and the Sea is calme, the Ship found, the Pilos well, Mariners strong; and then set forth when the windes are contrary, the weather tempefuous, the Sea raging, the Ship rotten, the Pilot ficke, and the Saylers languishing? Therefore, O sinnefull soule, begin now thy conversion to GOD, whilest life, health, strength, & youth lasteth: before those a yeers draw nigh, when as thou shalt say, I have no pleasure in them. God ever required in his service the b first borne, and the first fruits; and those to be offered unto him without delay. So just d Abel offered unto God his firstlings & fairest lambes: and reafon good; that the best Lord should be first and best served. All Gods fervants should therefore eremember to serve their Creator in the dayes

2 Ecclef.

b Exod.

13.2.

c Exod.

d Gen. 4.

4.

· Ecclef.

f Gen.

2 2. 2.

g Gen.

43.3.

h Mal. I.

i Dan.I.4 2 Sam 5. 8.

of your youth: and fearly in the morning, like Abraham, to facrifice unto God the yong Ifaac of their age. 8. Ye Shallnot fee my face (faith Iofeph to his Brethren) except you bring your younger brother with you. And how shalt thou looke in the face of Iess, if thou givest thy younger yeers to the devill, & bringeft him nothing but thy blind, lame, and decrepit old age? Offer it unto thy h Prince, faith Malachy. If he will not accept fuch a one to ferve him, how shall the Prince of Princes admit such a one to be his servant? If the King of Babel would have your men (well favoured, and such as bad abilitie in them) to stand in his Palace, shall the King of heaven have none to fand in his Courts, but the blinde and lame, fuch as the foule of David hated?thinkest thou when thou hast ferved Satan with thy prime yeers, to latisfie God with thy dotage? Take heed left God turn thee over to thy old mafter againe : That as thou hat all the dayes of thy life done his work: fo he may in the end pay thee thy

thy wages. Is that time fit to undertake by the serious exercises of repentance (weh is the work of works) to turne thy finfull foule unto God; when thou art not able with all thy strength to turn thy weary bones on thy foft bed? If thou find it fo hard a matter now: thou shalt finde it far harder then. For thy fin will waxe stronger, thy strength will grow weaker, thy conscience will clog thee, paine wil distract thee, the feare of death will amaze thee, and the visitation of friends will so disturbe thee, that if thou be not furnished a forehand with flore of faith, parience, and consolation: thou shalt not be able either to meditate thy felf, or to hear the word of comfort from others, not to pray alone, nor to joyne with others to pray for thee; it may be thou shalt be taken with a dumbe palsie, or such a deadly sensleswes, that thou shalt neither remember God, nor think upon thine own effate: and doft thou not well deferve, that God should forget to fave thee in thy death; who art so unmindefull now

Mat.7.

Heb. 12.

Mat.25.

Apoc. 3.

to ferve him in thy life? The feare of death will drive many at that time to cry, Lord, Lord: but Christ protesteth that he will not then know them for his. Yea, many shall then (like Efau) with teares feeke torepent; and yet finde no place to repentance. For man hath not free will to repent when he will, but when God will give him grace. And if Mercy shewed her selfe so inexorable, that Thee would not open her gates to so tender suiters as Virgins, to so earnest suiters as knockers, because they knocked too late: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkst to leave sinne, till sin first leaveth thee. and didst never yet knocke with thine owne fifts, upon the breaft of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine advertitie; who in thy proferitie wouldest not suffer Christ whileft he knocked, to enter in at the doore of thy heart. Trust not either !

either late repentance, or long life: not late repentance, because it is much to be feared, left that the repentance, which the feare of death enforceth, dies with a man dying; And the Hypocrite, who deceived others in his life, may deceive himfelfe in his death. God accepteth none but Free-will Offerings, and the repentance that pleaseth him, must be voluntary and not of constraint, Not long life, for old age will fall upon the neck of youth; and as nothing is more fure then death, fo nothing is more uncertain then the time of dying. Yea oftentimes whe ripenes of fin is haftened by outragiousnesse of sinning; God suddenly cutteth off fuch vicious livers either with the sword, intemperateneffe, luxury, surfeit, or some other fearefull manner of ficknesse. Maist thou not fee that it is the evil fpirit that perswades thee to referre thy Repentance till old age; when experience tels thee that not one of a thou and that takes thy course, doth ever attaine unto it ? Let Gods Holy Spirit

Nascentes
morimur
finisque
ab origine
pendet,
Et pubescentes
juncta
senecta
premit.
Mani.

Nequities
vitæ non
sinit esse
senem.

Mat. 27. 40. a Deut. 30.16. Pro.3.3. Pfal. 34. 11,&c. b Pfal. 90.9. c Jam. 4. d Pfalme 109. 23. · Pfal.76 Pfal. 90. f Pet. I. 24. g Pfal. 90 h Ifa. 38. i 2 Cor. 4.17. k Heb. 11.25. 12 Cor. 4. 17.

Spirit moove thee not to give thy felfe any longer to eate and drinke with the drunken, lest thy Master send death for thee in a day, when thou lookest not for him, and in an boure that thou art not aware of, and fo suddenly cut thee off; and appoint thee thy portion with the Hyppocrites, where shall bee meeping and quashing of teeth. But if thou lovest a long life, feare God, and long for life everlasting: The longest life here, when it is come to the period, will appeare to have beene but as ab tale that is told; a cvanishing vapour, flitting d shadow, a seeming e dreame, a glorious flower, growing, and flourishing in the 8 morning, but in the evening cut downe and withered; or like a h Weavers Shuttle, which by winding here and there, fwiftly unwindeth it selfe to an end. It is but a' moment faith S. Paul : Othen the madnesse of man! that for a moment of k finfull pleasure, will hazard the loffe of an | Eternall weight of glory. These are the sever chiefe hinde-

rers

out, like Mary Magdalens seven devils, before ever thou canst become a true practizer of Piety, or have any sound hope to enjoy either faveur from Christ by grace, or fellowship with him in glory.

Mar 16.9 Luk.8.2.

The Conclusion.

Oconclude all; for as much as thou feeft, that without Christ, thou art but a flave of finne, Deaths vasfall, and Wormes meate; whose thoughts are vaine, whose deedes are vile, whose pleasures have scarle beginnings, whose miseries never know end; What Wiseman would ineur these hellish torments, though he might by living in fin, purchase to himselfe for a time, the Empire of Augustus, the riches of Crafus, the pleasures of Solomon, the policy of Achitophel, the voluptuous fare and fine apparel of Dives? for what should it availe a man (as our Saviour faith) to win the whole world for a time; and then to lose his soule in hell for ever?

And

Heb.3.

And seeing that likewise thou sees how great is thy happinesse in Christ; and how vaine are the hinderances, that debarre thee from the same; beware (as the Apostle exhorteth) of the deceitfulnesse of sinne. For that sinne, which seemes now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemie to thy distressed soule: and in the meane while harden (unawares) thine impenitent heart.

Sinne (as a Serpent) feems beautifull to the eye: but take heed of the fling behinde: whose venemous effects if thou knewest, thou wouldelt as carefully fly from sinne, as

from a Serpent : for,

and the more sin a man hath committed, the more odious hee hath made himselfe to God, the more

hatefull to all good men.

2. Sinne brought upon thee all the evill, crosses, losses, disgraces, and sicknesses, that ever befell thee: Fooles (saith David) by reason of their transgressions, and because of their

Pfal 107

in lamenting manner asketh the question. Wherfore is the living man forrowfull? The Holy Ghost answereth him; man suffereth for his sinne. Hereupon the Prophet takes up that delegill outery against sinne as the cause of all their miseries, woo now unto us that ever we have sinned.

3. If thou does not speedily repent thee of thy sinnes, they will bring upon thee yet farre greater plagues, soffes, crosses, shame and Indgements, than ever hitherto befell thee, Reade Levis. 26.18, &c. Dent. 20.

4. And lastly, if thou wilt not cast off thy sinne, God (when the measure of thine iniquity is full) will cast thee off for thy sinne; for as he is inst, so he hath power to kill & cast into hell, all hardened and impenitent sinners. If therfore thou wilt avoid the cursed effects of sinne in this life and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those, who are given over to a reprobate

Lam.3.20

Lam. 5, 16

Gen. 15.

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Sence : Let then (O smner) my coun-Dan 4.74 Sell be acceptable unto thee; break off thy sinnes by righteousnesse, and thine iniquities by shewing mercy towards the poore: O let there (at length) be an bealing of thine errour. Nathan used but one parable & David was converted: Ionas preached but once to Nineve, and the whole City repented: Christ looked but once on Peter, and he went out and wept bitterly. And now, that thou art oft and followingly intreated, not by a Prophet, but by Christ the Lord of Pro. phets:yea, that God himselfe, by his Embassadours doth pray thee to be reconciled unto him : leave off thine adultery with David; repent of thy fins like a true Ninivite, and while Christ looketh in mercy upon thee, leave thy wicked companions, and

weepe bitterly for thine offences. Content not thy felfe with that formall Religion, which unregenerate men have framed to the felves in stead of sincere devotion: for, in the multitude of opinions most men have almost lost the practise of true

Religion.

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1 Sam, 1 20 1 2. Ion.3.5, &c.

Luk. 22, 62.

2 Cor. 5. 20.

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Religion. Thinke not that thouart a Christian good enough, because thoudoft as the most, and art not so bad as the most. No man is so wicked, that he is addicted to all kinde of vices (so there is an Ansypathy twixt some vices:) But remember that Christ saith, Except your righteousnesse shall exceede the righteousnes of the Scribes and Pharifees, yee shall in no case enter into the Kingdome of Heaven. Confider with thy selfe, how far thou commest short of the Pharifees in fasting, praying, frequenting the Church, and in giving of Almes. Thinke with thy felfe how many Pagans, who never knew Baptisme, yet in morall vertues, and honesty of life, do goe farre beyond thee. Where is then the life of Christ thy Master? and how farre art thou from being a true Christian? If thou dost willingly yeeld to live in any one groffe in, thou canst not have a regenerated foule; though thou reform'ft thy felfe like Herod from many other vices. A true Christian must have

K 2

Mat. 5.20.

Mat. 6, 10

respect

Tam.2'10.

I Pct.2. 1.

Mat. 7.14. Mat. 19.23 Mat. 7. 14. & 22. 14.

Luke 13.

24.

spect to walke in the truth of his heart, in all the Commandements of God alike: for (saith S. Iames) He that shall offend in one point of the Law (wilfully) is guilty of all. And Peter bids us lay aside (not some

but) all malice, guile and hypocrifue &c. One fin is enough to damne a mans foule, without repentance dreame not to go to heaven, by an nearer, or easier way than Christhath trained to us in his Word. The

way to heaven is not easie, or common, but straight and narrow: year narrow, that Christ protesteth that Rich man shall hardly enter into the Kingdome of Heaven, and that those who enter, are but few: and the those few cannot get in, but by straig: and that some of those who

This all Gods Saints (whilest the here lived) knew well: when with so often fastings, so earnest prayer so frequent hearing the Word, and

fuch abundance of teares, they do

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for Christs sake to be received into his Kingdome.

If thou wilt not believe this truth : I affure thee that the divell, which perswades thee now, that it s casie to attaine Heaven, will tell thee heresfter, that it is the hardest businesse in the world. If therefore thou art defirous to purchase found furance of falvation to thy foule; and to go the right and fafe way to Heaven: get forthwith (like a wife Virgin) the Oyle of Piety in the Lampe of thy Conversation, that thou mayest be in a continual readine fe to meete the Bridegroome, whether he commeth by Death,or by Judgement. Which that thou mayst the better doe; let this be thy

Mat. 25.1.

How a private man must begin the morning with Piety.

A S foone as ever thou amakest in the morning, keep the doore of thy heart fast shut, that no Earthly thoughts may enter, before

K 3 that

* Primi. tie oriser cordis Deo offerenda. Amb. in Pial.IIq.

Exod. 27 20,21. Exod. 30. 6.7. Pfal, 14.

1.Z.

that God be come in first and let him (before all others) have the * first place therein. So all evill thoughts. either will not dare to come in; or shall the easier be kept out; and the heart will more favour of Piety and godlines all the day after. But if thy heart be not (at the first waking) filled with some meditations of God. and his Word; and dreffed like the Lampe in the Tabernacle every morning and evening, with the oyle Olive of Gods Word; and perfumed with the fweet Incense of prayer: Satan will attempt to fill it with worldly cares, or fleshly desires, fo that it will grow unfit for the fervice of God all the day after, fending forth nothing but the stench of corrupt and lying words, and of rash and blash hemous Oathes.

Begin therefore every daies Worke, with Gods Word and Prayer: and offer up unto God upon the Aluar of a a contrite heart, the b groanes of thy Spirit, and the calves of thy lips, as thy morning facrifice, and the first fruites of the

a Pfal. 5 1. b Rom. 8. c Hof. 13.

day:

day: and as foone as thou awakelt, fay unto him thus;

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A Short Soliloquie, when one first wakes in the Morning.

AY Soute waiteth upon thee, O Lord, more then the Morning Watch watcheth for the Morning. O. God, therefore be mercifull unto me, and bleffe me, and cause thy face to shine upon mee: fill mee with thy mercy this Morning, so shall I rejoyce and be glad all my daies.

Pfa. 120,6 Pfal.67. 1

Meditations for the Morning.

Then meditate.

Ow Almighty God can(in I the refurrection) as easily raise up thy body out of the grave, from the fleepe of death; as he hath this Morning wakened thee in thy bed, out of the sleepe of nature. At the dawning of which refurrection day, Christ Shal come to be glorified in his Saints: and every one of the bodies of the thousands of his Saints (being fashioned like unto his

Pf. 00. 14 2 Theff 1.10. Iude ver 16. Phil 3. 21. Mat. 13. 6.& 17.2

his glorious body) shal shine as bright as the Sun. All the Angels shining Luk.9.31. likewise in their glory: the body of Christ surpatting them all in splendour & glory: and the God-headexcelling it. If the rifing of one Sun, make the morning skie fo glorious; what a bright thining and glorious Morning will that be, when so many thousand thousands of bodies, farre brighter than the Sunne, shall appeare and accompany Christ, as his glorious traine, comming to keepe his generall Soffion ofrighteousnesse, and to judge the wicked Angels, and all ungodly Men? and sude v.15. let not any transitory profit, plea-fure, or vaine-glory of this day, canse thee to lose thy part and portion of the eternal bliffe and glory of that day, which is properly termed the Resurrection of the just. Beafts have bodily eyes, to fee the

Luk. 14. 14.

Ad. 17.31 1 Cor 6 3

> 2. That thou knowest not how neare the evill spirit (which night

> ordinary light of the day : but endevour thou with the eyes of faith, to fore-fee the glorious light of the day.

> > and

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and day like a roaring Lyon, walketh about seeking to devoure thee) was unto thee whilest thou sleptest, and wast not able to help thy selfe: and that thou knowest not what mischi fe he would have done to thee, had not God hedged thee and thine, with his ever waking providence, and guarded thee with his holy and blessed Angels.

3. If thou hear of the Cock crow, ren ember Peter to imitate him : and call to mind that Cocke-crowing found of the last Trumpet, which shall waken thee from the dead. And confider in what case thou art, if it founded now: and become fuch, as thou wouldst wish to be then: Lest at that day thou wilt wish, that thou hadst never seene this: yea curfe the day of thy naturall birth, for want of being new borne by spirituall grace. * When the Cocke crowes, the Thiefe despaires of his hope, and gives over his nights enterprize: So the divell ceaseth to tempt or attempt any further, when hee heares the

K 5

devout

1 Pet. 5. 8. Job 1.7.

Job 1. 10 Pfa 121.4. Pfa 34.7. & 19.11. Gen.32. 1, 2. 2 Reg 7. 6.16. Luk.22. 61,62.

Ier. 20. 14
Iob 3.1.
Tit. 3.5.
*Gallo carente, snab
Latrorelinquit instid an, es c
Amb Hexam. lib 5...

Pfa. 139.

2,3.

devout Soule wakening her selfe

with morning prayer.

4. Remember that Almighty God is about thy bed, and feeth thy downe-lying, and thy up rifing: understandeth thy thoughts, and is acquainted with all thy waies. Remember likewise, that his Holy Angels, who guarded and watched over thee all night, do also behold how thou makest and risest. Do all things therfore as in the awefull presence of God, and in the sight of

his holy Angels.

5. As thouart putting on thine apparell, remember, that they were first given as coverings of shame; being the filthy effects of fin: and that they are made but of the offals and excerements of dead beafts. Therefore, whether thou respect the stuffe, or the first institution, thou hast so little cause to be proud of them; that thou halt great cause to be humbled at the fight and wearing of them : feeing the richest apparell are but fine covers of the foulest shame. Meditate rather, that

55.82 32. 1,2. Pfal. 01. 5,11. Ad. 12.11

Gen 31.

as thine apparell ferves to cover thy shame, and to fence thy body from cold : fo thou shouldest be as carefull to cover thy foule with that wedding garment, which is the righteousnesse of Christ, and (because apprehended by our faith) called the right coufnes of the Saints: Lest whilest we are righly apparelled in the fight of men, we be not found to walke naked, (fo that all our filibinessete feene) in the fight of God. But that with his righteon [neffe (as with a Robe) we may cover our selves from perpetuall shame: and shield our souls from that fiery cold that wil procure infernall meeping & gnashing of teeth. And with all consider how blessed a people were our Nation, if every filken fuit did cover a fanctified foule. yet a man would thinke; that on whom God bestowed most of these outward bleffings, of them hee should receive greatest thankes. But if it prove otherwise; their reckoning will prove the heavier in the day of their accounts. o. Cor-

Mit 22.11 Rom.13 14, 1 Cor.1. 30. Phil.3.9. Apoc.19. 18. Eph.4, 24. Apoc.16.

Mat.22,

Luk. 12.48

Lam. 3.23 Pial. 19.5.

Wif.15.

6. Confider how Gods mercy is renewed unto thee every morning. in giving thee (as it were) a new life: and in cauting the Sun, after his uncessant race, to rife againe to give thee light. Let not then his glorious light burne in vaine : but prevent rather (as oft as thou canft) the Sun rising, to give God thanks: and kneeling downe at thy bed fide falute him at the day spring with fome devout Antelneanum or Morning Soliloquie; containing an humble confession of thy fins, the pardon of all thy faults, a thankefgiving for all his benefits and a craving of his gracious protection to his Church, thy felfe, and all that doe belong unto thec.

Briefe directions bow to reade the boly Scriptures, once every yeare over, with eafs, profit and reverence.

Blit for as much that as faith is, the fonle; fo reading and meditating of the Word of God, are the

arent

Parents of Prayer: Therefore before thou prayest in the Morning. first, reade a Chapter in the Word of God: then meditate a while with thy selfe how many excellent things thou canst remember out of it.

As first, what good counfels or exhortations to good workes, and

to a holy life.

Secondly, what threatnings of judgements against such and such a sinne: and what fearefull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what bleffings God promifeth to Patience, Chaftitie, Mercy, Almes-deeds, Zeale in his fervice, Charity, Faith, and truft in God, and such like Christian vertues.

Fourthly, what gracious Deliverance God hath wrought: and what speciall blessings he hath bestowed upon them, who were his true and jealous servants.

Fiftly, apply these things to thine owne heart, and reade not these Chapters, as matters Histo-

ricall

ricall discourse: but as if they were so many Letters or Epistles sent downe from God out of Heaven unto thee; for whatsoever is written is written for our learning, Rom. 15.4.

Sixthly, read them therfore with that reverence, as if God himfelfe frood by, and spake these words unto thee, to excite thee to those vertues, to distinate thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without repentance, the like plagues will fall upon thee; but if thou doest practise the like piety and vertuous deeds, the like blessings shall come upon thee and thine.

Epicleti dıA. In a word, apply all that thou readest in holy Scripture, to one of these two heads, chiesly; either to confirme thy faith, or to increase thy repentance, for as Sustine Abstine, beare and sorbeare was the Epitome of a good Philosophers life, so Crede & Respisce, believe and repent, is the whole summe of a true Christians protession. One Chapter thus read with understanding, and me-

meditated with application, will better feede and comfort thy foule, than five read and run over without marking their scope or sense, or making any use thereof to thine owne felfe. If in this manner thou shalt read three Chapters every day : one in the morning, another at noone, and the third at night, (reading so many Psalmes in stead of a Chapter, as our Church Litargie appoints for Morning or Evening Prayer) thou shalt read over all the Canonicalla Scripture in a yeare; except fixe Chapters, which thou mailt adde to the taske of the last day of the yeare. The reading of the Bible in order, will help thee the better to understand both the Hi-Story and scope of the holy Scripture, And as for the b spocrypha, being

a In the Canonicall Bookes of the Old Te. Stament there are 931 Chapters:but difiributing the 150 Pfalmes into go pares, thou shalt finde but 841 which being added to 260 (the number of the Chapters in the New Teffament will amount to 1101, dividing which by thee into 365. (the number of

the daies of the yeare) there will remaine but fixe, which thou mayest dispose of as is prescribed. b Hos viginti dues libros lego: cum Apos bryphis vero nibil babeas negotizhas tantum studiose meditare Scripturas, quas in Ecclesia tonsidemer legimus. Multo prudentiores se, & Religiossores suen un Apostoli & primi Episcopi veritatu duces, qui nobu eas tradiderunt. Tu igitur cum sis siliuu Ecclesia, non transferediaris illius terminos. Ac veteru Testamenti (ut dictum est) viginti duos meditare libros. Cyrillus Hycrosolymitan Catechis.

but

but penned by mans spirit; thou mayest reade them at thy pleasure: but believe them so farre as they agree with the Canonicall Scripture, which is endited by the Holy Ghost.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to reade every Morning a Chapter, &c. O man remember that thy life is but short, and that all this businesse is but for the use of this short life: but salvation or damnation is everlasting! Rise up therfore every morning by so much time the earlier: defraud thy foggy sless of so much sleepe, but rob not thy some of her sood, nor God of his service: And serve the Almighty duly whilest thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of bolines, wherof hee warnethus by repeating so often, d Be ye holy, for I am Holy, And when he devoured with a sudden fire, Nadab and Abihu, for offering unto him Incense with e strange fire, (like those now a daies, who

6 Exod. 16 36. d Levit 21 44. & 19. 2. & 20. 2. 1 Pet. 2. 5.

e Levit. 10

offer

off r Prayers from hearts fraught with the fire of lust and malice:) the Lord would give no other reafon of his Indgements but this, I will be sanctified in them that come neare me. As if he (hould have faid, if I cannot be fanctified by them, who are my fervants, in ferving mee with that holinesse that they should, I will be fanctified on them, by confounding them with my just judgements, which their lewdnesse doth deferve. God therefore cannot abide any wilfull uncleannesse, or filthinesse in them, who serve him: in fo much that he commanded the Israelites, that when they were in Campe against their enemies they should dig a hole with a paddle, and cover their excrements: his reason is, For the Lord thy God walketh in the middest of thy Campe, to deliver thee, and to give thee thine enemies before thee: therefore thy Hoaft shall be holy, that hee see no filthy thing in thee, and turne away from thee.

If he will have men to be fo holy

Verse 3.

Deut. 23

Ioh 11.

Ifa. 1, 15.

in time of war in the Field: how much more holines expecteth he at our hands, in time of peace, in our houses? therfore faith Zophar in Iob: If thou prepare thine heart, and Aretch out thine hand towards God to pray: if iniquity be in thy hand. put it farre away, and let no wickednesse dwell in thy Tabernacle. For. as Elay faith; if there be any uncleannesse in our hands, (that is, any finne whereof we have not repented) though we firetch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not heare our prayers. Therfore before thou prayest, let God see that thy heart is forrowfull for thy fin : and that thy mind is refolved (through the affiltance of his grace) to amend thy faults. And then having washed thy felt, and adorned thy body with apparell which beseemeththy calling, and the Image of God, which thou bearest; shut thy chamber doore, and kneele downe at thy bedfide, or fome other convenient place, and in reverent man-

ner

mer lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the in-mardintention of thy soule, offer up unto God from the Altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like words.

A Prayer for the Morning.

Most Mighty and glorious God, full of incomprehenfible Power, and Majefly, whose glory the very Heaven of Heavens is not able to containe looke downe from Heaven, upon me thine unworthy fervant, who here profir ate my selfe at the Foot stoole of thy Throne of Grace. But looke upon me, O Father, through the merits and mediation of Iesus Christ, thy beloved Sonne in whom only thou art well pleased. For of my self I am not worthy to Gand in thy presence, or to speake with mine uncleane lips to fo holy a God as thou art. For thou

1 King. 8.

Pf.132.7 Heb.4.16 Dan.9.18 Mat.3.17

Ifay 6.5.

Pfa. 51. 5. thou knowest that in fin I was conceived and borne, and that I have lived ever fince in iniquity : fo that I have broken all thy holy Comman dements, by finfull motions, uncleane thoughts, evill words, and wicked workes: omitting many of those du ties of Piety which thou requireft for thy fervice, and committing many of those vices, which thou (under the penalty of thy displeasure) halt forbidden.

Gen. 6.5. Mat. 15. 19. Mat. 12.

34. Pfal 140. 1,2.

Dan. 9.10. Dan 9. 11.

Lev. 26. 14,84

Here thou mayel confesse unto God thy fecret fins, which do most burthen thy confeience: with the circumstances of the time, place, person, and manner, how it was committed, faying, But more effecially, O Lord, I doe here with griefe of beart confesse unto thee, &c.

Deut. 17. 26. Dan.9.11. Gal 20 10. Efd.9 13.

And for these my sins, O Lord, I fland here guilty of the curfe, with al the miferies of this life and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deale with me according to my deserts. Yea Lord, I confesse Lam. 3.22 that it is thy mercy which endureth

for

for ever, and thy compassion which never failes : that is the cause that I have not been long agoc con (umed. But with thee, O Lord, there is mercy and plenteous redemption. In the multitude therfore of thy mercy, and confidence in Christs merits, I intreat thy divine Majesty that thou wouldest not enter into judgement with thy fervant neither be extreame to mark Pfalet 4. what I have hitherto done amisse: for if thou doest, then no flesh can be justified in thy light; nor any living stand in thy presence. But be thou mercifull unto mee, and wash away all the uncleanne fe of my fin; with the merits of that precious blood, which Iefus (brift hath shed for mee. And feeing that he hath borne the barthen of that curse, which was due for my transgressions: O Lord, deliver me from my fins, and from all those Indgements which hang over my head, as due unto me for them: and separate them as far from thy presence, as the East is from the west; bury them in the buriall of Christ, that they may never have

Pfa. 120.4 Pfal .5.7.

Pfal. 13.5

Ezek. 36. 25.

1 Joh. 1.9

Gal. 3. 13.

Pfal, 103

Col.2.12, 13. Eph.2.5,

Ioh.1.29. Pfal.51, 7,10.

Gal.4. 34. 25. Luk. 1.74,

75.

Mat. 24.

power to rife up against mee, to shame me in this life, or to condemne me in the world which is to come. And I befeech thee, O Lord, not onely to wash away my fins with the blood of thine immaculate Lambe, but also to purge my heart by thy holy Spirit, from the droffe of my naturall corruptions: that I may feele thy Spirit more and more killing my sinne, in the power and practife thereof: fo that I may with more freedome of minde, and liberty of will, serve thee the everlasting God in righteousnesse and bolinesse this day. And give me grace, that by the direction and affiftance of the same thy holy Spirit, I may persevere, to be thy faithfull and unfained fervant unto my lives end: that whe this mortal life is ended, I may be made a partaker of immortality, and everlasting happines in thy heavenly kingdome. In the mean time, O Lord, whilft it is thy bleffed will and pleasure, that I may continue

to spend and end my small number aud remnant of daies, which thou

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hast appointed for mee to live in this vale of misery; Teach me fo to number my daies, that I may apply my beart unto wisedome: and as thou doest adde daies unto my life; so good Lord, I befeech thee, adde repentance & amendment to my daies: that as I grow in yeares, fo I may increase in grace, and favour with thee, and all thy people. And to this end, give unto mee a supply of all those graces, which thou knowest to be wanting in me, and necessary for me, with an increase of all those good gifts, wherewith thou hast already endowed me: fo that I may be the better inabled to leade fuch a godly life, and honest conversation: as that thy Name may thereby be glorified, others may take good example by mee, and my foule may more cheerefully feede on the peace of a good conscience, and be more replenished with the joy of the Holy Ghost. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thankes, for all those blessings which

Pfal. 90.

Rom.14.

17.

Ephel. 1.4.
Mat. 23.34
Gen 9.6.
Eph. 4. 24.
Col 3. 10.
Rom. 8. 28
Mat. 22. 3.
Rom. 1.16
Rom. 16.
25, 26.
1 Pet. 2.18,
19.

Rom. 16 25,26. 1 Pet.2,18, 19. Apoc. 5.9. Rom. 3.28 Gal. 2. 16. Eph. 1.3. 1 Cor. 6.11 1 Pet. 1. 2. 2 Pet. 3.9

which of thy goodnesse thou hasti bestowed upon mee. And namely, for that thou halt of thy free love. according to thine eternall purpose elected mee before the foundation of the world was laid, unto falvation in Iefus Christ: forthat thou hast created me after thine owne Image, and halt begun to restore that in mee which was loft in our first Parents: for that thou halt effectually called me by the working of thy Spirit, in the preaching of the Gospell, and the receiving of the Sacraments, to the knowledge of thy faving grace and obedience of thy bleffed will: for that thou halt bought and redeemed me with the blood of thine onely begotten Sonne, from the torments of Hell, and thrall of Satan : for that thou halt by faith in Christ freely justified me, who am by nature the Child of wrath: for that thou halt in good measure fantlified me by thy holy Spirit, and given me fo large a time to repent, together with the meanes of repentance. I thanke thee likewife, good Lord, for alti

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for my life, health, mealth, food, raiment , peace, proferitie and plenty: and for that thou hast preserved me this night, from all perils and dangers of body and foule, and haft brought me fafe to the beginning of this day, And as thou halt now wakened my bedy from sleepe: so I befeech thee waken my foule from finne, and carnall fecuritie ; and as thou halt caused the light of the day to fine in my bodily eyer: fo, good Lord, cause the light of thy Word, and holy Spirit, to illuminate my beart and give me grace as one of thy children of lights to walke in all holy obedience before thy face this day : and that I may endeavour to keepe faith and a cleare conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And fo good Lord, bleffe all my studies and actions, which I shall take in hand this day; as that they may tend to thy glory, the good of others joand the comfort of mine owne foule and confcience in that day, when I shall make my finall

Eph 5.

Luk. 16. 8. Phil.2.

11. Act.24.

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Ephel. 1.4. Mat. 23.34 Gen 9.6. Eph.4 24. Col 3. 10, Rom. 8, 28 Mat. 22. 3. Rom. 1.16 Rom. 16. 25,26. 1 Pct.2,18, Apoc. 5.9. Rom.3.28 Gal. 2. 16. Eph. 1.3. 1Cor.6.11

1 Pet. 1. 2.

2 Pet.3.9

which of thy goodnesse thou bass bestowed upon mee. And namely, for that thou halt of thy free love. according to thine eternall purpose elected mee before the foundation of the world was laid, unto falvation in Iefus Christ: for that thou hast created me after thine owne Image, and halt begun to restore that in mee which was loft in our first Parents: for that thou halt effectually called me by the working of thy Spirit, in the preaching of the Gospell, and the receiving of the Sacraments, to the knowledge of thy faving grace and obedience of thy bleffed will: for that thou hast bought and redeemed me with the blood of thine onely begotten Sonne, from the torments of Hell, and thrall of Satan : for that thou halt by faith in Christ freely justified me, who am by nature the Child of wrath: for that thou halt in good measure santtified me by thy holy Spirit, and given me fo large a time to repent, together with the meanes of repentance. I thanke thee likewife, good Lord, for at i

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for my life, health, wealth, food, raiment , peace, prosperitie and plenty : and for that thou hast preserved me this night, from all perils and dangers of body and foule, and haft brought me safe to the beginning of this day. And as thou hast now wakened my body from sleepe: so I beseech thee waken my soule from finne, and carnall fecuritie; and as thou hast caused the light of the day to fine in my bodily eyes: fo, good Lord, cause the light of thy Word, and holy Spirit, to illuminate my heart : and give me grace as one of thy-children of light, to walke in all holy obedience before thy face this day : and that I may endeavour to keepe faith and a cleare conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And fo good Lord, bleffe all my studies and actions, which I shall take in hand this day; as that they may tend to thy glory, the good of others and the comfort of mine owne foule and conscience in that day, when I shall make my finall

Eph 5.

Luk. 16.

Phil.2.

Act 24.

16.

accounts

Zach.3.2

Pfa. 34-7

Pfal. 91. 11. Pfa.31.5 Luk. 23.

N.h.13.

31.

accounts unto thee for them. Oh my God, keepe thy fervant, that I doe no evil unto any man this day: and let it be thy bleffed will, not to fuffer the Devill, nor this wicked angels, nor any of his evilt members. or my malicious enemies to have any power to doe me any hurt or violence. But let the eye of thy holy providence watch over me for good and not for evill: and command thy holy Angels to pitch their Tents round about me, for my defence and fafetie in my going out, and comming in, as thou halt promised they should doe about them that feare thy name. For, into thy hands, O Father, I doe here commend my foule, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being affured, that what foever thou takest into thy cultody, cannot perish, nor fuffer any hurt or harme. And if I at any time this day, shall through frailise firget thee : yet Lord, I befeech thee, do thou in mircy remember me. And I pray not unto thee, 0

Father.

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Father, for my selfe alone, but I beseech thee also be mercifull unto thy whole Church, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devill, the World and Intichrist. Give thy Gospel a free and a joyfull passage through the world, for the conversion of those, who belong to thine Election and Kingdome.

Bleffe the Churches and Kingdomes (wherein we live) with the continuance of Peace, Iustice, and true Religion. Defend the Kings Maiestie, from all his enemies, and grant him a long life, in health, and all happinesse, to raigne over us. Blesse our gracious Queene Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely iffue. Encrease in them all heroicall gifts & pirituall graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobility, Bishops, Minifters & Magistrates of this Church anil

Pfal. 51.
18,19.
1fa. 39.8
Pfal. 72.
115.
1 Tim.2.
Heft.6.
1 Tim.2.

Jam.5.
15.
Heb.1.33
1 Cor.
10.13.
2 Tim.
2.9.
2 Cor. 1.
5,&c.

Mat. 25.

and Common-wealth, to governe the Commons in true Religion, instice, obedience, and tranquillity. Be mercifull unto all the Brethren which feare thee, and call upon thy mame. And comfort as many among them as are fick, and comfortleffc in body, or minde: especially bee favourable to all fuch as suffer any trouble or persecution for the testimony of thy truth, and Holy Gofpel: And give them a gracious detoverance out of all their troubles, which way it shall seeme best to thy wisedome: for the glory of thy name, the further enlarging of the trath, and the more ample encrease of their own comfort and confolation. Haften thy coming, O bleffed Saviour, and end these sinfull dayes. And give me grace that like a wife Virgin, I may bee prepared with Oyle in my Lampe, to meete thee the sweete Bridegroome of my Soule at thy coming, whether it be by the day of death, or of indgement : and then, Lord Iefus come when thou wilt, even Lord lesus

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come quickly. These, and all other graces which thou knowest needefull and necessary for me, this day and evermore, I humbly begge and crave at thy hands, O Father: giving thee thy glory, in that forme of Prayer, which Chaist himselse hath taught mee to say unto thee. Our Father which art in Heaven, Hallowedbe thy Name, &c.

Meditations, to stirre us up to Morning Prayer.

If when thou art about to pray, Satan shal suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy spirituall sacrifice, where with God is well pleasing to the devill, and so inksome to thy slesh. Bend therefore thy Affections (will they, nill they) to so holy an exercise: assuring thy selfe, that it doth by so much the more please God, by how much the more

Heb. 13.

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Pfa.14.4

Pfa.53.4

Job 15.4

Rom. 10.

13.

it is unpleasing to thy flesh.

2. Forget not how the Hely Ghost puts it down as a speciall note of reprobates: they call not upon the Lord: they call not upon God. And when Eliphaz fupposed that lob had cast off the feare of God, and that God had cast lob out of his favour; he charged him that hee restrained prayer before God; making that a fure note of the one, and a sufficient canfe of the other. On the other side, that God hath promised, that who soever Shall call on his Name shall be saved. It is certain that hee who maketh no conscience of the duty of Prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer are one, and therefore grace and prayer goe together. But, hee that can from a penitent heart (morning and evening) pray unto God: it is fure that he hath his measure of grace in this world: and he shall

Zach. 12

3. Remember, that as loathing of meate, and painefulnesse of speak-

have his portion of glory in the life

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ing are two Symptomes of a ficke body: to irkesomnesse of praying when thou talkest with God, and carelessesses in hearing, when God by his Word speakes unto thee, are two sure signes of a ficke soule.

4. Call to minde the z:alous devotion of the Christians in the Primitive Church: who spent many whole nights and vigils in watching and praying for the forgivenesse of their fianes: and that they might be found ready at the comming of Christa And how that David was not content to pray at Morning, at Evening, and as Noone: but hee would also rise up at Midnight to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one houre in praying, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an houre? If thou haft spent divers houres in feeing a vain Maske or a Play; yea whole dayes and nights in carding and dicing, to please the flesh; be ashamed to think

Pfal. 55. 16, 17. Pfa 119. 6. Mat. 26. I Cor. 14.14.8 10.26,27 b Gen. 11.79. Apo. 17. A fuperflition. Qui filo in Certis numerant Sua murmura baccis. Mant. Alphons. lib.4.

a Prayer of a quarter of an houre long, to be too long an exercise for the service of God.

5. Consider that if the Papifts in their blinde superstition, do in an unknowne and therefore a unedifying Tongue (fit onely for the children of b myflical Babylon) mutter over upon their e Beades, every morning and evening, fo many scores of Ave-Maries, l'ater-nosters, and Idolatrous prayers show shall they in their superstitions devotion, rife up in judgement against thee, professing thy selfe to bee a true worshipper of Christ? If that thou thinkest these Prayers to bee too long a taske, being shorter for quantitie then theirs, but farre more profitable for qualitie, tending onely to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou maist speak to God, as well in his own holy words, as in thine owne native language: Bo ashamed, that Papills in their Superfitiens worshipping of creatures, should shew themselves more devout vout then thou, in the fincere worfhipping of the true d & onely God.
And indeed, a prayer in private devotion, should be one e continued
speech, rather then many broken

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6. Laftly, when fuch thoughts come into thy head, either to keepe thee from prayer, or to distract thee in praying: remember that those are the Fowles which the evill one fends to devoure the good feede, and the carkasses of thy Spiritual Sacrifices: but endeavour, with Abraham to drive them away. Yet, notwithstanding, if thou perceivest at sometimes, that thy spirits are dull, and thy minde not apt for prayer, and holy devotion: strive not too much for that time; but humbling thy selfe at the sence of thine infirmity and dulnesse, knowing that God accepteth the willing minde, (though it be oppressed with the beavisesse of the flesh) endeavour the next time to recompense this dulnesse, by redombling thy zeale, and for the time present, commend thy foule !

d John 17.3.

vox continuata, non concifa, & rupta, ut battologia vitetur. Perkins de unicration conci. c.10. Mat.13.4

Matt. 26. 41. 1 Cor. 3. foule to God in this, or the like short Prayer.

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Another Shorter Morning Prayer.

Most gracious GOD, and mercifull FATHER, I thine unworthy Servant, doe here acknowledge that as I have beene borne in sinne, so I have lived in iniquitie, and broken every one of thy Commandements, in thought, word, and deede, following the defires of mine owne Will, and lusts of my fl. st, nor caring to bee governed by thy holy Word and Spirit: and therefore I have juftly deserved all shame and misery in this life, and everlasting condemna tion in Hell fire, if thou shouldest but deale with me according to thy Tustice, and my defert. Wherefore, O heavenly Father, I befeech thee (for thy Son Iefus Christ his fake, and for the merits of that bitter death and blondy Passion, which I beleeve that be hath suffered for me) that thou wouldest pardon and forgive forgive unto me all my fins, and deliver me from the shame and vengeance, which is due to me for them. And fend thy holy Spirit into my beart, which may affure mee that thou art my Father, and that I am thy childe, and that thou lovest me with an unchangeable love; and let the same thy good Spirit leade me in thy truth, & crucifie in me more and more, all worldly and carnall lufts, that my fins may more and more die in me; and that I may ferve thee in unfained righteousnesse and holinesse this day, and all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in Christ) be made a partaker of everlatting glory in thy heavenly Kingdome. And here, O Lord, from the bottome of my heart, I thanke thee for all thy bleffings which thou haft bestow'd upon my foule and body: for electing me in thy love, redeeming me by thy Son, Sandifying me by thy Spirit, and preferving me from my youth up, untill this present day and house, by thy most gracious providence

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I thanke thee more especially for that thou haft defended mee this night from all perils and dangers, and haft brought me fafe to the beginning of this day. And now (good Lord) I befeech thee, keepe me this day from all evil that may hurt me, and from falling to any groffe finne that should offend thee. Set thy feare before mine eyes, and let thy Spirit so fule my heart, that all that I shall thinke, doe or speake, this day, may tend to thy glory, the good of others, and the peace of mine owne conscience. And to this end, I commend my felfe, & all my waies and actions, together with all that doe belong unto me, unto thy gracious direction and protection; praying thee to keep both them and me from all evilt: and to give a bleffing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the world, and of Antichrist; Preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous Reigne over us. Bleffe our gracious Queene

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Queene Wary, Prince Charles, the Lady Mary, the Lady Elizabeth, & her Princely issue: endue them with thy grace, and defend them from all evill. Blefle all our Ministers and Magistrates, with those graces and gifts, which thou knowest necessarie for their places. Be favourable to all that feare thee, and tremble at thy Iudgements: comfort all those that are fick and comfortlesse; Lord keepe me in a continuall readinesse, by faith and repentance, for my last end: that whether I live or die, I may be found thine owne, to thine eternall glory, and mine everlasting Salvation, through Iesus Christ my onely Saviour. In whose bleffed name I beg these mercies at thy hands, and give unto thee thy praife and glory, in that prayer, which he hath fanctified with his owne lips, faying, Our Father, &c.

Further meditations to stirre us np to Prayer in the Morning.

Hink not any businesse or haste (though never so great) a sufficient

cient excuse to omit prayer in the Morning, but meditate:

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I. That the greater thy businesse is; by so much the more neede thou hast to pray for Gods good speed and blessing thereon: seeing it is certain, that nothing can prosper without his blessing.

2. That many a man when hee thought himselfe furest, hath beene

somest crossed, so maist thou.

3. That many a man hath gone out of his doore, and never come in againe. Many a man who rose well and lively in the morning, hath beene seene a dead man ere night. So may it befall thee: and if thou be so carefull (before thou goest abroad) to drinke, to fence thy body from ill agres; how much more carefull shouldest thou be to pray, to preserve thy soule from evill temptations?

4. That the time spent in prayer never hindereth, but furthereth and prospereth a mans journey and businesse.

s. That in going abroad into

Que dies vidit veniens superbum,
Hunc dies vidit fugi ns jacentem.
Senec.
Nescis
quid vesper serus
v bat.
Varro.

the world, thou goest into a Forrest full of unknowne dangers: where thou shalt meete many bryers to teare thy good name: many fnares to trap thy life, and many Hunters to devoure thy foule. It is a field of pleasant graffe, but full of poisonous serpents. Adventure not therefore to goe naked amongst these bryers, till thou hast praied Christ to cloath thee with his righteoufnesse: norto passe thorow these snares and ambushments, till thou hast prayed for Gods providence to beethy guide: nor to walke bare foote through this Inaky field; till, having thy feet shod with the preparation of the Gospel of peace, thou hast prayed to have still the brasen Serpent, in the eyes of thy faith: that fo if thou comest not home bolier, thou maist be fure not to returne worfer, then when thou wentest out of doore.

Therefore though thy haste bee never so much, or thy business never so great; yet go not about it, nor out of thy doores, till thou hast at least used this or that short Prayer.

A briefe Prayer for the Morning.

O Mercifull Father, for Iesus Christ his sake, I beseech thee forgive mee all my known and fecret fins, which in thought, word, or deed, I have committed against thy Divine Majestie. and deliver me from all those indgements, which are due unto mee for them; and fantifie my heart with thy holy pirit, that I may henceforth leade a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleepe and rest. I beseech thee likewise, defend me this day from all perils and dangers of body and foule. And to this end I commend my felfe, and all my actions, unto thy bleffed protection and government : beseeching thee, that whether I live or die, I may live and die to thy glory, and the falvation of my poore foule, which thou hast bought with thy precious bloud,

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bloud. Blesse me therefore, O Lord, in my going out, and coming in : and grant that what soever I shall think, speake, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine owne conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Iesus Christ thy Sonnes fake: In whose bleffed Name I give thee thy glory, and beg at thy. hands all other graces, which thou feeft to be needfull for me this day & ever, in that prayer which Christ himselfe hath taught me, saying: Our Father which art, &c.

Meditations, directing a Christian, how he may walke, all the day mith Godlike Enoch.

Having thus begun, keepe all the day after, as diligent a match as thou can't, over all thy thoughts, words and actions, which thou maist easily do by craving the assistance of Gods Holy Spirit, and observing these few rules.

First,

Rom.16.

Phili.2.

3. Prov.27. * Eph. 4.

Matt. 5.

18,19.

Pfalme

138.9.

I Sam.

I 2:4.

* Qui

con (cienti-

æ curam

at jiciunt.

nec bomi-

nes reve-

rentur nec

Deum.

c Ela.59.

22.

First, for thy thoughts.

1. RE a carefull to suppresse every fin in the first motion. Dash b Babylons children, (whilest they are young) against the stones. Tread (betimes) the c Cockatrise Egge, lest it breake out into a Serpent. Let sinne be to thy heart a stranger, not a home-dweller. Take heede of falling oft into the same sinne, lest the custome of sinning, * take away the conscience of sinne, and then shalt thou waxe so impudently micked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy minde to feed it felfe upon any imagination, which is either unpossible for thee to doe, or unprofitable, if it be done: but rather think of the worlds vanitie, to contemne it; of death, to expect it; of judgement, to avoid it; of hell, to escape it; and of Heaven, to defire it.

3. Defire not to fulfill thy minde in all things: but learne to deny thy felfe those defires (though never fo pleasing

Pro.6.14 Zach 8.

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pleasing to thy nature) which being attained, will draw either scandall on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Astion.

4. Labour daily more and more to fee thine owne mifery, through unbeliefe, selfe-love, and wilfull brea. ches of Gods Law: and the necessitie of Gods mercy through the merits of Christs passion, to be such: that if thou wert demanded, What is the vilest creature upon the earth? thy conscience may answer; mine owne selfe, by reason of my great fins: and that if on the other tide thou wert asked, What thou esteemest to bee the most precious thing in the world? thy heart might answer, One drop of Christs blond to wash away my sins. And as thou tenderest the salvation of thy foule, live not in any wilfull filthinesse. For true faith, and the purpose of sinning can never stand together.

5. Approve thy felfe to be a true fervant of Christ, not onely in thy

generall

1 King. 12.25. Luk 1.6.

generall calling, as in the frequent use of the Word and Sacatments: but also in thy particular, in making conscience to eschew every knowne finne, and to obey God in every one of his Commandements: like Iosias, who turned to God with all his heart, according to all the Law of Moles: and Zachary and Elizabeth, who walked in all the Commandements of God without reproofe. But if at any time, through frailty, thou flippest into any fin, lye not in it, but speedily rife out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy batred of fin encreased, and thy purpose of amendment confirmed.

larity by adulation: the end never proves good. And though attained by due desert; yet mannage it wisely lest it prove more dangerous then contempt. For States desire but to keepe downe, whom they contemne for their unworthinesse: but to cut off, whom they envy for their greatmesse. He therefore is truely prudent

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who (confidering the premises) neither affecteth, nor neglecteth popularitie. But in any wise take heed of harbouring a * discontented minde, for it may worke thee more woe, then thou art aware of. It is a feciall mercy, in the multitude of lo many bleffings, as thou doest enjoy, to have some crosses. God gives thee many bleffings, left through want (being his childe) thou houldest dehaire: And he fends thee some croffes, lest by too much prosperitie (playing the foole) thou shouldest prefume. Many who have mounted to great dignities, would have contented themselves with * meaner, had they knowne their a great dangers: affect therefore competency, rather then eminency. And in all thy will, have ever an eyeto GODS will, lest thy selfe-action turne to thine owne destruction. Happy the man, who in this short life is least knowne of the world, fo that hee doth truly know God and himself! Whatfoever croffe therefore thou hast to discontent thee: remember, that

* Socrates in forum egressies. qua multisego (inquit | non egeo! Non est ergo pauper, qui caret, fed qui eget : * Dimiditi plus toto. Hefiod. 3 Feriunt Timos fulmina montes.Hor. Tangunt magnos tristia fata deos. Ovi. ha'de Bin'-Qui notus nimis omnibus, ignotus moritur (ibi.

Sen,

1 Tim.6. 7,8,9. Infania damnandi Sunt, qui tam multa tam anxie congerunt, quum sit tam paucis opus. Vives. Pro. 30. 8,9. Vivitur exiguo melius. Claud.

that it is leffe then thy fins have deferved. Count therefore Christ thy chiefest ioy, and sinne thy greatest griefe : esteeme no want, to the want of Grace; nor any loffe, to the loffe of God favour: and then the discontentment for outward meanes shall the lesse perplex thine inward minde. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition, We brought notking into the world, and it is certaine, that we can carry nothing out. And kaving food and raiment, let us be therewith content; but they that will bee rich fall into tentation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition. Pray therefore with wise Agur : O Lord, give me neither powertie nor riches : feede mee with foode convenient for me, left I bee too full and deny thee, and say, Who is the Lord? or left I bee poore, and steale, and take the name of my God in vaine.

7. Below no more thought up-

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on worldly things then thou needs must, for the discharge of thy place, and the maintenance of thy estate : but still let thy care be greater for * heavenly then earthly things : and bee more grieved for a adishonour done to God, then for an injury offered to thy felfe; but if any private injury be offered unto thee, beare it as a Christian, with patience. Never was an innocent man wronged but if he patiently bore his crosse, he +overcame in the end. But thy good name in the meane while is wounded: beare that also with Patience. For he that at the last day will give thy body a refurrection, will as fure, in his good time, grant a refurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the bart weh thou doll thy selfe, is more then that which thine Enemie can doe unto thee. Neither canst thou more rejoyce him, then to heare that it throughly vexeth thee. But if thou can't shew patience on earth, God will shew himselfe just from heaven. Pray for him; for, if thou

I Tim. 6.8,9. Gen. 18. 10. * Col. 3. 2, 2. Phil.z. 20. Jof. 7.9 Pfa. 139. 21, &c. * Nobile vincendi genus est patientia: vincit qui patitur: G vis vin. cere, disce pati. Opiima marie ultin eft obl vio. efficit cnim ut animum levet nec magis ledet quam li facta non effit.

thou be a good man thy felfe, thou canst not but rejoyce, if thou shouldest fee thy worst enemy to become a good man too. But, if he still continueth in his malice, and increaseth in his mifchiefe, give thou thy felfe unto prayer, committing thy felfe, and commending thy cause unto the Righteons Indge of heaven and earth, faying with leremy; O Lord of hosts that judgest righteously, and tryes the reines and the heart : vengeance is thine, and unto thee have I opened my cause. In the meane while waite (with David) on the Lord: be of good courage, and be shall comfort thine beart.

Jer. II.

Neverbis qued (cis oftentes, sed rebus te oftende fare.

8. The more others commend thee for an excellent act, be thou the more hamble in thine own thoughts. Affect not the vaine praises of men; the bleffed Virgin was trou bled when the was truly praifed of an Angel. They shall be praised of Angels in heaven, who have efchew'd the praifes of men on earth; neither needelt thou praise thy felf: deale but uprightly, bothers will

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one that for thee. Be not thou curiom to know other mens doings, but rather be carefull that no man know any ill dealing by thee.

o Esteeme no sin little, for the curse of God is due to the least, and the least would have damned thee, had not the Sonne of God dyed for thee. Bewaile therfore the misery of thine own state: and as occasion is ministred, e mourne for the iniquity of the time, Pray to God to amend it, and be not thou one of them that make it worse.

of death: and wish rather a good life, than a long. For, as one day of Mans life is to be preferred before the longest age of a Stag or Raven: so one day spent religionsly, is to be higher valued, than a mans * whole life that is consumed in profanements.

Cast over therfore once every day, the number of thy daies, by substracting those that are past (as being vanished like yester-nights

M dreame)

Pfal.69. 9
Mir.3.5.
d Heufugiunt frenononremorante
des.
Pf.90 9,
10,15.
Non quam
diu, fed
quam bene.
* Fuit, non

vixit.
Scn.
Non refert
quanta fit
vitæ diu
turnitas,
fed qua'is
fit adminifiratio.
Vives.
Tota vita
dies unus,

dies unus,
ne mirum
fit homines
non exfatiariifdem
totics redeuntibus.

* Non po test presetem diem recte vivere, qui se noneam quasi ultimă victurum esse cozitat.

dreame, contracting them that are to come, (fith the one halfe must be slept out, the rest made uncomfortable, by the troubles of the World, thine owne sicknesse, and the death of friends:) counting * only the present day thine; which spend, as if thou wert to spend no more.

Secondly for thy words.

d Mat. 12.
46.
b Pro. 17.
17. & 10.
19.
Dixisses.
pe pienituit, tacutsse
vero nunquam.

* Nescit
vox missa
reverti.
Quam periculosum
ikud lingua quo
vadu?

Remember, that thou must answer for every a idle mord: that in b multiloquie, the wifest man shall over-shoot himselfe. Avoid therfore all tedious and idle talke, wherof seldome ariseth comfort, many times repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilest thou keptst it in: it is * anothers as soone as it is out. O the shame, when a mans owne tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words be few, but advised: forethinke whether that

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which thou art to speake, be fit to be spoken; affirme no more, than what thou knowest to be true; and be rather " filent, than speake to an ill or to no purpose.

go together in heart and tongue ever hate diffembling and lying in another, detest it in thy selfe, or God will detest thee for it : for he hateth alyer, and his father the divell alike. And if once thou be discovered to make no conscience of lying, no man will believe thee when thou fpeakest atruth: but if thou lovest truth, more credit will be given to thy word then to a lyers oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lie though they get nothing by it themselvs, nor are not compelled unto it by others. Let not thine anger remaine, when thou feeft the cause removed : and ever diftinguish twixt him that offendeth of f infirmity (or against his will) and him who B offendeth maliciously, and of fet purpose;

M 2

Nescis pani. tenda loquis qui proferendd prius (40 tradidit examini. Caffiod 1.10. Confulsius eft tacere, quant inepre loqui. d I Petali. Pfa.3.2. Simendacem te morint, ne. mo tibi credit. etiamsi affirmes verifima, Arilt. Odi tanquam

amaturu.

f Pro.6.30 Ad. 3. 17 I Tim. 1. 12. e Pfal. so. 3,5.

Pf. 101.7. let

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let the one have pitty, the other juflice.

3. Keepe thy speech as cleane from all obscenity, as thou wouldit thy meate from poy fon: and let the take hay grow better by thee; and be ever more earnest when thou i speakest of Religion, than when thou speakest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine errour : rejoyce to find the truth, and magnific it. Study therfore three things especially; to understand well, to say

And when thou meetest with Gods children, be fure to make some * si verum holy advantage by them; learne of them all the good that thou canst; and communicate with them, all the good things that thou knowest. The more good thou teach if others, the more will God still k minister unto thee. For, as the gifts of men, by much using, do perish and decrease: so the gifts of God, by much using, do the more grow and increase

29. Pfal I.2 Pro 31.26 Pij eft a. lies reddere pios. i Pf.139. 21.

Pfal 69.9. andias, filentie pro. tinus ve . verere,illique tan. quam divinarei affurgito. * Mar.4. 24,25.

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crease; like the 'midomes pitcher of oyle, which the more it powred to fill other vessels, the more it was still replenished in it selfe.

4. Beware that you believe not all that is told you, and that you tell not m all that you heare: for if you doe, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be sirst assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred, make thee to reveale that which love in friendship, bound thee a long time to conceale. But for feare of such after-

claps, observe two things;
First, though thou hast many acquaintance; yet make not any thy familiar friend, but he that truely * feares God: such a one thou never needest to feare. For though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away, & the feare of God will never suffer him to do thee any villany.

M 3 Se-

1 2 King.

m Eccl. 3
7.
Luk. 2. 19

Arcanum tibi creditum fi.elius cuftedi quan depofitam pecunism.

* Vera amisitia
tantummodo est inter
bones.
Mali nec
inter se
amici sunt,
nec cum

bonis.

Civilem amicum fic babeas, ut putes poße inimicum fieri. Quodtaceri vis, prior iple taceas. Bedum non eft bominu sed quod, verbum fo nat beliuayum, O cum vitijs non bominibus gorendum. Eph. 5.4. Pfal. 15.3.

Irridere
pium,ne
jas,impium, immane bominë,
inhumanü

Secondly, doe nothing in the fight of a civill friend, for which thou canst not be safe, unlesse it be concealed: nor any thing for which (if just cause be offered) thou necdest feare him, if hee proves thine unjust enemy. If thou hast done any thing amisse, aske God forgivenesse, and perswade thy felf, rather than thy friend to keep thine owne counsell. For be affured that what friendship soever is grounded upon any other cause than true Religion, if ever that cause faile, the friend-Thip falleth off: and the rather, because that as God breedes among men, truth, peace, and amity, that we should live to doe one another good: fo the Divell daily foweth falsehood, discord and enmity, to cause (if he can) the dearest friends to devoure one another.

5. Make not a jest of another mans infirmity: remember thine owne. Abhor the frothy wit of a filthy nature, whose braines having once conceived an odd scoffe, his mind travailes (as a woman with

child)

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child) till he be delivered of it. Yea he had rather lose his best friend, than his worst jests. But if thou be disposed to be merry, have a speciall care to three things :

First, that thy mirth be not a-

gainst Religion.

Secondly, that it be not against

Charity.

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Thirdly, that it be not against Chastity; and then be as merry as

thou canst, only in the Lord.

6. Rejoyce not at the fall of thine enemy, for thou knowest not what shall be the manner of thine own end. But be more * glad to fee the worst mans amendment, than his punishment. Hate no man, for feare lest Christ love him: who will not take it well that thou shouldst hate whom he loveth, Christ loved thee, when thou wast his Enemy: by the merits therfore of his blood, he requireth thee, for his sake, to love thine enemy. Deny him (being a Christian) if thou darest. He a:keth but forgivenes, for forgivenes The forgivenesse of an 100, pence, for M 4

Nemo videtur fibi tam vilis, ut irrider mereatur. Phil 4 4. Pro 23.17 * Valen tinianus Imp. Cum (up plicio mor tis aliquis afficiendus effet,ajetat le malle ad vitamre. vocare. Crudelis animi est alienis malis gan dere, to non milerericomune Naturam. Rom. 5. 8.

Eph 2.4.

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Mat. 28.

19. eni-

Pfal, 1.19.
Nec mendacij utilitas est
diuturna,
nec veritatis daennii
diu nocet.

Reprehen
fio semper
vel melio.
res vel
eautiores
nos reddit.

for the forgiveness of ten thousand Talents. The 60 hundred thousand Crownes, for ten Crownes. Petty forgivenesse of man, for the infinite forgivenesse of Almighty GOD. Though thou thinkest thine Enemy unworthy to be forgiven, yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it; speake the truth, and seare not the face of man. The frowne of a Prince may sometimes be the favour of God. Neither shall fittery still hold in credit, nor truth alway

continue in difgrace

8. Ever think him a true friend, who tels thee secretly and plainely of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for feare. Miserable is his case, who when he needs hath none to admonish him Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe; it never doth a wise man harme. For if it be true,

thou hast a warning to amend: if it be false, thou hast a caveat what to avoide. So every way it makes a wise man better or warier. But if thou caust not endure to be reprehended; doe then nothing worthy

of thy reprehension.

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9. Speake not of God, but with feare and reverence, and as in his fight & hearing. For feeing we are not worthy to use his Holy Name in our mouthes: much lesse ought we to abuse it vainely in our talke. But ordinarily to use it in vaine, rash or false oathes, is an undoubted signe of a soule, that never truly feared God. Pray therefore with Davis, when thou art to speake in any matter that may move passion: Set a watch, O Lord, before my mouth, and keep the doore of my lips.

ro. Lastly, in a praising, be discreete, in b * saluting, courteous; in admonishing, friendly: in a forgiving, mercifult: in a promising, faithfull, and bountifull in f recompensing good service: making not the rewards of versue, the gifts of favour.

Sireprehendi fersægre, ye. trebendenda ne feceru. Lev. 19 22. Deut. 28. 58. Rom g. s. Eccl. 5.15. Pf. 129.47. Qui facile in ferus iuratin tocis iurabit:qui in tocu & in mendacio. Vives. Pfal.141.3. a 1 Pet. 5.12. b Rom, 12.10 * Affabilitas & comitas from nullius impendi,a. micitias lamen magnas conglusinans ex bibita, diffo vunz presermiffa. c 1 Thoff 5. 26, 14. d I Theff. Levit 19. 17. e Pf. 15.4. Ezek 12.15. f Deut. 15. 13:14.

N 5

Pfal 119.

Cor.7.2

8.

I Cor.7.5.
Imminet
femper occafioni sue
diabolus.
Greg.

Mat. 7.12

Thirdly for thy actions.

Oe no evill, though thou mightest : for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But doe nothing without a calling, nor any thing in thy calling, till thou half first taken counsell at Gods Word, of the law. fullneffe thereof, and prayed for his blessings upon thy endeavour; and then do it in the name of God with cheerefullnes of heart, committing the successe unto him, in whose power it is to bleffe with his grace, whatfoever businesse is intended to his glory.

2. When thou art tempted to do an evill worke, remember that Satan is where his businesse is. Let not the childe of God be the instrument of so base a slave: hate the worke, if thou abhorrest the Anthor. Aske thy conscience these two questions; Would I have another to doe this unto mee? What shall I answer,

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Christ in the day of my accounts, if Contrary to my knowledge and conscience, I shall doe this wickedne fe, and sinne against him? And remember with lofeph, that though no man feeth, yet God feeth all. Fly therefore (with Ioseph,) from all fins, as well those that are secret in the fight of God, as those that are manifest in the eyes of men. For God as he is just, without speedy repentance, will bring the fecret fins, as he d d Davids, to the open light, before all Israel, and before the Sunne. Be therefore as much afraid of fecretfins, as of open shame. And fo avoide all in generall, as that thou dost not allow to thy selfe any one particular, or darling fin, which the corruption of thy nature could best agree withall: For the crafty divell can hold a mans foule as fast by one, as by many fins: and faster by that one which doth please thee, then by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be earefull. to fhun the * occasion. 3.75

Luk. 16.2. 2 Cor. 6:2 2 Cor. 5. 10. Gen 39.9 11,&c.

2 Sam. 12.

Luk. 8.17.

Pro 5.8.

* Omnis
peccandi
occasio vi
tandaest,
tam qui
amai periculum per
ribit in illo
Eccles:

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Iudg.7.

Mat.16.
16.
His murus
abæneus
est o, nil
conscire st.
bi, nulla
palles cere
culpa Hor
Act.24.16

3. In effecting good actions, which are within the compasse of thy calling, distrust not Gods providence, though thou fee the meanes either wanting or weake. And if meanes do offer themselves, be fure that they be lawfull: and having gotten lawfull meanes, take heede that thou relye not more upon them, than upon God himselfe. La. bour, in a lawfull calling, is Gods ordinary meanes, by which be bleffeth his Children with outward things. Pray therefore for Gods bleffing upon his owne meanes. In earthly businesse, beare an heavenly minde: doe thou thy best endeayour, and commit the whole fuccesse to the fore-ordained wisdome of Almighty God. Never thinke to thrive by those meanes which God hath accurfed. That will not in the end prove gaine, which is gotten with the loffe of thy foule. In all therefore both actions and meanes, endeavour with Paul to have alway a cleare conscience towards God. and towards men. Looke

Looke to your selves, what conscience ye have:

For conscience shall damne, and con-

science Shall save.

4. Love all good things for Gods take : but God for his owne take. Whilest thon holdest GOD thy friend, thou needest not feare who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrowne by his enemy, unleffe that first his sin have prevailed over him and God hath left him to himfelfe. He that would therefore be fafe from the feare of his enemies, and live still in the favour of his God:let him redeeme the folly of the time past, with serious repentance, looke to the time present with Religious diligence, and take heed of the time to come with carefull providence.

due to his place, but honour a man more for his goodnesse, than for his greatnes. And of whomsoever thou hast received a benefit, unto him

Pfal. 118. 6,7. Rom. 8.31 Pro. 16.7 Gen. 31.4, &c Gen. 31.7, 20,42. Exod. 31, 25. Num. 14. 42,43,&c

Pfal. 27.

(as God shall enable thee) remember to be thankefull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every bleffing received from God as a pledge of his eternall love, and a

spurre to a godly life.

6. Be not proud for any externall worldly goods, nor for any internall spiritual gifts. Not for externall goods, because that as they came laters fo they will shortly be gone againe; their losse therfore is the lesse to be grieved at. Not for any internall gifts, for as God gave them fo wil he likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart with a pride of thine owne worth; and contemne others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that mooves thee to be felfe-conceited?thou haft twenty vices that may better vilifie thee in thine own eyes.

Tu reste vives, fi cur as effe quod audis. Hor. Ep. 4d Duin.

> Be the same in the fight of God who beholds thy bears, that thou

fe emelt

seemest to be in the eyes of men that feethy face. Content not thy felfe with an outward good name, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A deserved good name for any thing, but for godlineffe, lasts little, and is least worth. In all the holy Scriptures, I never read of an Hypocrites repentance: and no wonder; for whereas after fin, conversion is left as a meanes to cure all other finners; what meanes remaines to recover him, who hath converted conversion it selfe into fin? Woe therefore unto the Soule that is not, and yet still seemeth Religious!

7. Marke the fearefull ends of notorious evill men, to abhorre their wicked actions; marke the life of the godly, that thou mayest imitate it; and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to hypocrify: bewate that thou

Nil juvat bonum nomen, recla mante conscientia.

Num.23. 10. Pfal.37. \$5,36,37

I Cor. I. 28. Ita. 58.556 Mat 23. 27,28. PI. SI 56 a Ama to in pera, Biardo Vis latet im. perio. Aug. b Quiterret, plus ille timet : fors illa Tyranno convenit. Claud. de instit. prin. 6 1 Pet. 2. 12. d Lev. 25. Phil. 5.16 I Cor.g.6

matters of course & custome, without care and conscience, to grow
more holy and devout thereby. Observe therefore how by the continuall use of Gods meanes, thou seelest thy special corruptions weakned, and thy fanctification more and
more encreased: and make no more
shew of holinesse outwardly to the
world, than thou hast in the sight of
God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by feare: for to rule by · love is easie and safe, by tyranny, is ever accompanyed with care and b terrour Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to beare; neither will Gods justice suffer the sway that is grounded on Tyranny, long to continue, Remember that though by chumane ordinance they ferve thee; yet by a more peculiar right they are d Gods Servants. Yea, now being Christians, not as they servants, but a bove

bove servants, brethren beloved in the Lord. Rule therfore over Christians (being a Christian) in love and mercy like Christ thy Master.

9. Remember, that of all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice justly. For the due execution wherof:

First, have ever an open eare to the just complaints of unjust dea-

lings.

Secondly, so lend one eare to the accuser, as that thou keep the other for the accused: for a he that decreeth for either part, before both be heard, the decree may be just, but himselfe is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred: is to believe arguments of perswasion for a friend, before arguments con-

cluding for a foe.

Fourthly, deny not justice, which is Regia mensura, to the meanest Subject; but let the cause of the poore & needy come in equall bal-

lance

Si Pericles, quoties chlamydem indu. eret, atud fe dicere con-(uevit, Atter de, Pericles, quod gestaturus es imperim in liberos Asbenienses Pla. in Apoth. Quinta magu su quoties authoritatem exertiturus es apud seipfum, dicere deberes? Memento, homo, quod imperium geris in liberatos Christianos. a Qui statuit aliquid parte inaudita altera, aquum lices Itatuerit, haud agusus. fuit Sen in Med.

fact, as that they looke with the pitifull eye of Mercy upon the ma-

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9.10.

Hab. 5. 1.

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I factor, wresting the favour of law to the favour of life, where Grace promiseth amendment: but if Infice requireth, that *one rather than unity must perish, and that a rotten member must be 2 cut off, to save the whole body from putrifying; fiat Institia. But whilest thou art pronouncing the sentence of judgment on another, remember that thine owne judgement hangs over thy head. In al causes therfore judge aright, for thou shalt be sure to find a righteous judge, before whom thou must shortly appeare to be judged thy selfe: at what time thou mayest leave to thy friend this for thine Epitaph: Nuper eram Index jam Indicis ante Tribunal

Subsistens paveo: judicor ipse modo.

Many (I know not upon what grounds) seeme to be much grieved with the Lames of the Land: but wiser Men may answer them with the Apostle, Nos seimus bonam esse Legem, modò ludex ea legitime utatur: We know that the Law is good, if a man use it lawfully. And he

* Melius, pereat unus,quam ut pereat unit as.

Ense rescindendu, ne pars sincera trabatur.

I Tim. I.

2 Chron,

Pro.21.17
Phl. 4.8.
Vita brevis opu(á,
multum,
operarij
p'gri, &
urger Pa
ter familias. Rabb
Apophtheg

Apoc. 22.

Jam. 5.9.

he shall be unto mee a righteous Juige, whose heart neither corruption of bribes, seare of soes nor savour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with Iehosa-phat: Be of courage, and do justice, and the Lard will be with the good.

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short : but the paines of pleasure abused, are eternall. Use therfore lawfull recreation, fo farre forth, as it makes thee the fitter in body and mind, to do more cheerfully the service of God and the duties of thy ealling. Thy worke is great, thy time is but short, And he who will recompence ivery man according to his works, stadeth at the doore. Think how much work is behind, how flow thou hast wrought in the time which is past; and what a reckoning thou shouldst make, if thy Master should call thee this day to thine accounts. Be therfore carefull henceforth to make

make the most advantage of thy short time that remaines, as a man would of an old Leafe, that were accre expiring, and when thou difposest to recreate thy selfe, remember how small a time is allotted for thy life: and that therfore much of that is not to be confumed in idle. nesse, sports, playes, and toyish vanities : feeing the whole is but a short while, though it be all fpent in doing the best good that thou canst: for a Man was not created for forts, playes, and recreation: but zealoufly to serve God in Religion, and conscionably to ferve his neighbour in his vocation, and by both to ascertaine himselfe of eternall salvation. steeme therfore the losse of * time one of the greatest losses. Redeeme it carefully, to fpend it wifely: that when that time commeth, that thou mayst be no longer a Stemard on earth, thy Master may welcome thee, with an Euge bone serve, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

* Nibil eft aliud tem pus quam vita,quam unufquifá, tantun se amare pro. fitetur : quum rei nullius mazis fit prodizus quam temporis. Eph 5.16 Luz 16.2. Mar. 10, 2

Meditations for the Evening.

At Evening when thou preparest thy selfe to take thy rest, meditate on these few points.

Pfal.90.
Joh 14. 5
Vive memor quam
fis ævi brevis Hor.

I. T Hat feeing thy daies are numbred, there is one more of thy number spent: and thou art now the nearer to thy end by a day.

2. Six downe a while before thou goest to bed, and consider with thy felfe what memorable thing thou hast feene, heard, or read that day, more then thou fawest, heardst, or knewest before, and make thy best use of them; but especially, call to minde what fin thou hast committed that day against God or man; and what good thou hast omitted: and humble thy felfe for both; if thou findest that thou hast done any goodnesse, acknowledge it to be Gods grace, and give him the glory, and count that day * lost wherein thou hast not done some good.

* Heu perdidi diem. Tit. Vesp. Apotheg. Nullus fine linea dies.

3. If by frailty or strong tenta-

tion, thou shalt perceive that thou hast committed any grievous sin or fault: presume not to sleepe, till thou have upon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning, before his Majesty in the Judgement day.

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4, If thou have falne out with any in the day, let not the Sun goe downe in thy anger that night. If thy conscience tels thee that thou hast wronged him, acknowledge thine offence, and * intreate him to forgive thee. If he have wronged thee, offer him reconciliation, and if he will not be reconciled, yet doe thou from thy heart forgive him, Matthew 5. Verse 23. But in any case presume not to be thine owne revenger. For in so doing thou does God a double

Eph. 4.26.

* Non turpe est veniam precari; turpe est Deum aut bominë habere inimicum.

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Mihi vindista, dicit
Dominus.
Rom. 12.
19.
Noneft tibi jus in
fervum
alienum,
imo in confervum
tuum.

cai semel ignoveria, cura ut ille sentiat bo na fide id esse adum, of si qua in re illum juvare potes experiatur te amicam. Gives.
Mat. 3.39.

Rom, 12.

20.

injury: First, in offering to take the sword of justice out of his hand, as though he were not just: having reserved the execution of vengeance to himselfe. Secondly, in usurping authority over his servant, without referring the cause of his hearing, and censure, being his, and thy Master. Besides, thou art too partiall to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therfore to God to revenge; to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgivenesse of his fault, and the amendment of his life; and the next time that occasion is offered, (and it lyes in thy power) doe him good and rejoyce in doing it: for he that doth good to his Enemies, shewes himselfe the child of God; and his reward is with GOD his Father.

5. Use not sleepe as a meanes to satisfie the foggy lithernesse of thy flesh:

e lest: but as a medicine to refresh hy tyred fenfes and members: fafcient sleepe quickneth the minde, nd reviveth the body : but immodeare sleepe delleth the one, and faretb the other.

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6. Remember that many goe to ed, and never rise againe, till they e wakened and raised up by the earefull found of the last tramper. but he that Reepeth and wakeneth with prayer, sleepeth and wakeneth with Christ. If therefore thou derest to sleepe securely, and safely, celd up thy felfe into the hands of God, whileft thou art waking : and o goe to bed with a reverence of Fods Majesty, and consideration of hine own mifery, which thou maift imprint in thy heart in forms meahire, by these meanes, and the like meditations.

Reade a Chapter in the fame orler as was prescribed in the morning, and when thou haft done. kneele downe on both thy knees at hy bed lide, or fome other convehient place in thy Chamber, and lif-

In vita. tempus quod formno impen ditur non est vita, vita enim vigilia est

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ting up thy heart, thine eyes and hands, to thy Heavenly Father, in the name and mediation of his hely Sonne lefus; pray unto him, if thou have the gift of Prayer.

1. Confessing thy sinnes, especially those which thou hast committed

that day.

2. Craving most earnestly (for Christ his sake) pardon and forgive nesse for them.

3. Requesting the affistance of his Holy Spirit for amendment of

life.

4. In giving thankes for benefit received: especially for thy preservation that day.

5. Praying for rest and pretection

that night.

6. Remembring the state of the Church, the King, and the Royal posterity, our Ministers and Magicartes, and all our Brethren visited or persecuted.

7. Lastly, commending thy selfe & allthine, to his gracious custody.

All which thou maist do in these or the like words.

A Prayer for the Evening.



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Most gracious God and loving Father, who are about my bed, and knowest my down-lying, & mine uprising, & are neer

but oftentimes

Pl.139 23 Pi.145,13

ro althat cal upon thee, in truth of serity, I wretched sinner do bech thee, to looke upon me with eies of thy mercy, and not to bed me as I am in my selfe: For a thou shalt see but an uncleane desiled creature, conceived in sin, living in iniquity, so that I am amed to lift up mine eyes to heaven; wing how grieviously I have sindagainst Heaven and before thee: O Lord, I have transgressed all Commandements and righteous es, not only through negligence

Pfal. 51. 5 Heb. 9.6. Luk. 15,18

Dan. 9.11.

ough wilfull presumption, contrao my knowledge, yea contrary ne motions of thy Holy Spirit aiming me from them, so that I wounded my conscience and N 2 grie-

infirmity,

are only evill continually. And the

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y fins are more in number, than e haires which grow upon mine ad, and they have growne over elike a loath some lepry, that from e crown of my bead to the fole of my t, there remaines no part which ey have not infected. They make e feemo vile in my owne eyes:how uch more abominable inust I then peare in thy fight ? And the cuome of finning hath almost taken way the conscience of sinne, and alled upon me fuch dullnesse of nfe, and hardneffe of heart, that y judgements denounced against y fins, by the faithfull Preachers f thy Word, do not terrifie me returne unto thee by unfained pentance for them. And if thou, and shouldest but deale with me, cording to thy justice, and my efert, I fhould utterly be confouned and condemned. But feeing hat of thine infinite mercy, thou aft spared me so long, and fill vaitest for my repentance: I hurably eleech thee, for the bitter death and bloody Paffion fake, which Tefus

Ifa. r.6.

1Sam: 5:22 Joh. 3. 20. Zac, 13. 1.

Jer. 20.23

Da Domine quod jubes, & jube quod viu. Aug.

Mat. 28, 20

Iefus Christ hath fuffered for m that thou wouldest pardon and for give unto me all my fins and offen ces, and open unto me that even streaming Fountain of the bloud of Christ, which thou hast promised open under the New-Testamen to the penitent of the house of De vid: that all my fins and unclean nes may be fo bathed in his bloom buried in his death, and hid in hi wounds, that they never be mon feen, to shame me in this life, or to condemne me before thy judge ment feat, in the World which to come. And for a fmuch, O Lord as thou know'ft, that it is not i man to turne his own heart unles the dost first give him grace to conven and feeing that it is as cafy with thee to make me righteous and holy as to bid me to be fuch O my God give me grace to do what thou commandeft and then command what the wilt, and thou sha't find me willing to do thy bleffed will. And to this end, give unto me thine hely Spirit, which thou halt promised to give

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give(to the worlds end)unto al thine Elect people. And let the same thy holy Spirit purge my heart, beale my corruption, fanctifis my nature, and consecrate my soule and body, that they may become the Temples of the Holy Ghoft, to serve thee in righteomsne se and holine se all the daies of my life; that when (by the direction and affiliance of thy holy Spirit) I shall finish my course in this short and transitory life; I may cheerefully leave this World, and resigne my Soule into thy Fatherly hands in the affured confidence of enjoying everlasting life with thee in thine heavenly Kingdome, which thou halt prepared for thine Elect Saints who love the Lord lefus, and expett his appearing.

In the meane while, O Father, I befeech thee, let thy boly Spirit worke in mee fuch a ferious repentance, as that I may with teares lament my finnes pall, with griefe of heart be humbled for my finnes prefent, and with al mine endeavour reof the like filthy finnes in time to N 4

come,

13.

Joh. 16.

I Cor. 3. 16,17. Luk. 1.74 Acts 13. 65. 2 Tim. 4 7.

Pfal.31.5

Mat. 25.34 2 Tim.4.

come. And let the same thy holy (pi. rit likewise keepe me in the Unin of thy Church, leade me in the truth of thy Word, and preferve me, that I never fwerve from the fame, to Popery nor any other error of falle worship. And let thy Spirit open mine eyes more and more, to fee the mondrous things of thy Law: and daily defend thy truth, and fet forth thy praise. Encrease in mee those Mis 1.15. good gifts, which of thy mercy thou hast already bestowed upon mes, and give unto me a patient spirit, chafte heart, a contented minde, pun affections, wife behaviour, and all other graces which thou feelt to be necessary for me; to governe my beart in thy feare, and to guide all my life in thy favour: that whether I line or die, I may live and die unto thee, who art my God and my Re-

deemer. And here(O Lord) according as I am bound, I render unto thee from the Alter of my humblest heart all possible thankes, for all those blef-

Gings

fings and benefits, which fo gracioully and plentifully thou half beflowed upon my foule and body. for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, In-Stification, Santification, and Preforvation from my child-hadd until ! this prefent day and houre; and for the firme hope which thou halt given me of my Glorification. Likewife for my health, wealth, food, raiment, and prosperity , and more specially, for that thou hall defended me this day now palt, from all pe rils and dangers, both of body and foule, furnishing me with all necesfary good things, that I stand in need of. And as thou hast ordained the day for manto travell in, and the night for him to take his rest : So I befeech thee fanctific unto me this nights reft and fleep, that I may enjoy the fame, as thy fweet bleffing and benefit. That to this dull and wearied body of mine, being refreshed with moderate seep and reft I may be the better enabled to N 5 walke

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elngs Pf.121.5.

when it shall please thee, by thy divine power to waken me the next morning. And whilest I sleepe, doe thou, O Lord, who art the keeper of Israel, that never slumbrest, nor seepest, watch over me in thy holy providence, to protect mee from all dangers, so that neither the evill angels of Satan, nor any wicked enemy, may have any power to doe me any have any power to doe me

may pitch their tents round about me, for my defence and safety: as thou hast promised that they should

Pfal.34.7.

Apo.12.7

Pro.18.

doe about them that feare thy name. And knowing that thy Name is a fireig Tower of defence unto all these that trust therein Ishere recommend my selfe (and all that do belong unto mee) unto thy holy protection

Will to call for mee in my sleeps, O Lord, for Chaif his take, have mercy upon mee, and receive my

and custodie. It it be thy blessed

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foule into thy heavenly Kingdome. And if it be thy bleffed pleasure to add more daies unto my life; O Lord, adde more amendment unto my daies, and weane my mind from the love of the morld, and worldly vanities: & cause me more & more to settle my conversation on heaven & heavenly things. And perfett daily in me that good work which thou bast began to the glory of thy Name, and the salvation of my sinful soule.

O Lord, I befeel thee likewife, fave and defend from all evill and danger, thy whole Church, our King Charles, Queene Mary, the Noble and hopefull Prince Charles, with the rest of the Royall progeny, the religious Lady Elizabeth, the Kings onely Sifter and her Princely iffue: keepe them all in the fincerity of thy Truth, and prosperthem in all grace and happinesse. Blesse the Nobility, Ministers, & Magistrates of these Churches and kingdomes, each of them with those graces which are expedient for their place and calling. And be thou, O Lord,

Apo,6.10 & 22.20.

Mat. 19.

Luk. 14.

a comfort and confelation to al the people, whom thou halt thought meet to visit with any kind of ficknefe, croffe, ot calamity. Halten, O Father, the comming of our Lord Iofus Christ Make me ever mindful of my last end, and of the reckoning that I am to make unto thee there in:and in the meane while, carefull to to follow Christ in the regeneration during this life, as that with Chrift I may have a portion in the referrection of the just, when this mortall life is ended. These graces, and all other bleffings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and mediation of Iesus Christ thy Sonne, and in that forme of Prayer, which he himselfe bath taught mee to fay unto thee, Our Father, which art in Heaven, &c.

Another

Another hort Evening Prayer.



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Eternall God, and heavenly Father, it I were and affured by the promises of thy Gospell, and the ex-

amples of Peter, Mary Magdalen, the Publican, the Prodigal child, and many other penitent finners, that thou art so full of compassion, and foready to forgive the greatest sinners, who are heaviest laden with finne, at what time foever they returne unto thee with penitent hearts, lamenting their finnes, and imploring thy grace: I should despaire for mine owne Gnnes, and be utterly discouraged from prefuming to come into thy presence: confidering the hardnesse of my heart, the unrulineffe of my affections, and the uncleanneffe of my conversation, by meanes whereof I have transgressed all thy laws, and deserved thy curse, which might cause my body to be smitten with some fearful difease, my fonte to languish with the death of some my

Luk. 22. 61. Luk.7-47 Luk. 18. 14. Luk 15. 20. Pfa, 103.8 Mat. II. 28. Ezec. 18. 21,22,80

Deut. 17. 26. Gal.3, 10.

good

good name to bee traduced with

frandalous repreaches, and make mine eftate lyable to all manner of crosses, and casualties. And I confesse Lord, that thy mercy is the cause that I have not beene long agoe con-Lam. 2.21 founded. But, Omy God, as thy mercy only stayed thy judgement from falling upon me hitherto; fo I humbly befeech thee, in the bowels of thy mercy of lesus Christ, (in whom only thou art well pleased) that thon wilt not deale with me according to my deferts, but that thou wouldest freely and fully remit anto meall my fins & transgressions; and that thou wouldest wash them clean from me, with the vertue of that most precious bland, which thy Son Jefus Christ hath shed for me. For he alone is the Phylician, and his bloud enery is the medicine that can heale my fickneffe. And he is the true brazen Serpent, that can cure that poiforgiwherewith the fiery ferprints of my fames have flung and poisoned

my ficke and wounded foule. And give me, I befeech thee thine haly

Spirit,

Mal. 3.6.

Col. 7.12 Mat. 2.7. Ffal-15.7 Pfal 28 4 Hof. 12.5. Ifa. i. 16,

Mat. 9.12. 1 Joh 1.7. Joh. 3. 14.

Spirit, which may affure me of mine Gal.4.5.7 adoption, and that may confirme my faith, encrease my repentance, enlighten my understanding, purifie my beart, rectific my will and affe-Stions, and fo fanttifie me throughout, that my whole body, foule, and firit may be kept unblameable untill the glerious comming of my Lord Isfor Christ. And now O Lord, I give thee hearty thankes, and praise, for that thou halt this day preferved me from all harmes and perils, notwithstanding all my finnes and ill deferts And I befeech thee like wise defend me this night from the rearing Lyon, which night and day feekesh to accoure me. Watch thou. O Lord, over me this night to keep me from histentations and sycamy and let thy mercy Thield metifrom his unappealed trage and malice. And to this end, I commend my felfe into thy hands and protection, befeeching thee, O my Lord and God, not to fuffer Sarans nor anylof his evill mimbers to have power todo unto me any hurt or violence this

2 Thef. s. 23.

r Pet. 5 8

Pfal. 3 1, 5.

night.

wight. And grant good Lord, that whether I fleep or make, live or dye, I may beepe wake, live and die unto thee, and to the glory of thy name, and the falvation of my foule. Lord bleffe & defend all thy chosen people every where. Grant our King a long and happy reigne over us; Bleffe our gracious Queene Mary, with their Princely progeny, the Lady Elizabeth the Kings onely Sifter,& her Princely iffue : together with all our Magistrates, and Miniflers:comfort them who are in mifery need, or ficknesses Good Lord give me grace to be one of those wife Virgins, which may have my beart prepared like a Lampe furnifood with the Oyle of Faith, & light of good worker to meet the Lord In fun, the tweet Bridgeroome of my foule, at his fecond and fudden comming in glery. Grant this good Father, for Christ Iesus fake, my only Saviour and Mediatour, in whofe bleffedname, and in whose owne words I call upon thee, as he hath taught mc.Oar Father which, oc. After.

b

Mat. 25.2.

Afterwards fay:

Thy grace, O Lord Iesus Christ, thy love O heavenly Father: thy comfort and consolation, O holy and blessed Spirit, be with me and dwell in my heart, this night, and evermore.

Amen.

Then rising in a boly reverence, medicate as thou art putting of thy clothes.

Things to be meditated upon, as thou art putting off thy clothes.

I. That the day is comming when thou must be as barely unstript of all that thou hast in the World, as thou art now of thy clothes: thou hast therefore here; but the use of all things, as a Stemark for a time, and that upon accounts. Whilest therefore then art trusted with this Stemardship, be mise and faithfull.

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2. When thou seest thy bed, let it put thee in minde of thy grave, which is now the bed of Christ: for Christ (by laying his holy body to rest three daies, and three nights in the

Nu les
in bunc
mundum
veni, nu des
quo que
abibo.
Luk. 16.2

M1t, 24 2.

Job 17,13 Ut famnus mortis, fic lessus imago fepulchri. Mat. 12. 40.

I Thef.4. 14.

Ifa. 57. 2.

Ifa, 25.20.

the grave) hath fantlified and (as it were) warmed it for the bodies of his Saints, to rest and sleepe in, till the morning of the refurrection; so that now, unto the faithfull, death is but a sweet sleepe: and the grave but Christs bed, where their bodies rest and sleepe in peace untill the joyfull morning of the resurrection day shall damne unto them.

Let therefore thy bed clothes represent unto thee the mould of the earth, that shall cover thee: thy sheets, thy minding sheet: thy sleepe, thy death . thy waking, thy refurrethon. And being laid downe in thy bed, when thou perceivelt sleepe to approach : fay, I will lay me downe and sleepe in peace, for then Lerd only

makest me dwell in safety.

Thus religiously opening every Morning thy heart, and fourting it up againe every Evening, with the Word of God, and Prayer, as it Wete with a locke and key, and fo beginning the day with Gods wership continuing it in his feare, and ending it in his favour : thou shalt be fure

Pfal. 4.8.

to find the bleffing of God upon all thy dayes labours and good endeavours: and at night thou mayest afsure thy self, thou shalt sleep safely, and sweetly in the armes of thy heavenly Fathers providence.

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Thus far of the Piety which every Christian in private ought to practise every day. Now followeth that, which he (being a Housholder) must practise publikly with his Family.

Meditations for houshold Piety.

I. F thou be called to the govern-I ment of a Family, thou must not hold it sufficient to serve God, & live uprightly in thine owne perfon, unles thou cause all under thy charge to do the fame with thee. For the performance of this duty, Ged was fo well pleased with Abraham, that he would not hide fro bim his counfell. For (faith God) I know him that he will command his sonnes, and his houshold after him, that they keep the way of the Lord, to do righteoufnesse and Indgement. that the Lord may bring upon Abraham.

Gen. 18.

Gen. 14.4 ham, that he bath spoken unto him. And Abraham had 318. men-fervants, which were thus borne and catechized in his House. With whose help he rescued also his Ne. phew Lot from the captivity of his enemies. And religiously valiant

Johnsans Tofhuab protesteth before al the peo. ple, that if they all would fall away from the true worship of God, yet that he and his hanfa mandd ferve the Lord. And God himselfe gives a speciall charge to all Housholders that they do instruct their Family in his word, and traine shem up in his feare and fervice. Thefe moras which I command thee this day Ball Deut. 6.7. be in thy heart, and thou Bale whet

Pfa. 101.6.

them continually upon thy Children, and shalt talke of them, when then tarriest in thine bonse, and as thou walkest by the way, and when thou lyest downe, and when thou risest up. Gs. Thou Shale feare the Lord thy God, and ferve bim. David according to this Law, had fo ordered his Family, that no deseitfull perfor hould dwell in his house, but such as would would serve God and watke in his way: & religious Hefter had taught her Maids to serve God in fasting and Prayer. And (the more to further thy Family in the zeale of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turne to thine own advantage in a double respect. First, God wil the rather blesse and prosper the labour and handy works of fuch godly fervants. For Laban perceived, that Godbleffed him for Iacobs fake: And Potiphar faw, that the Lord made all that Iofeph did, to profeer in his hand: yea, when innocent lofeph was cast into prison, bis Keeper saw, that what soever he did; the Lord made it to prosper: And therefore the Keeper committed al the charge of the Prisoners into Io-Secondly, the erulier a mandoth ferve God; the faithfuller he will ferve thee of portage ons at

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as eld 2. If every housbother were thus carefull, according to his dety, to bring up his Children and Family

Helt.4.16.

Gen. 30.

Gen. 39.3. Gen. 39.

23,23.

in the fervice and feare of Golin his owne house, then the house of God should be better filled, & the Lords Table more frequented every Sabbath day; and the Pastors publike preaching and labour, would take more effect then it doth. The streets of Towns and Cities would not abound with fo many drunkards, fwearers, whoremongers, and prophane scorners of true Piety & Religion; Westminster-Hall would not be so ful of contentions, wrangling suits, and unchristian debates : and the prisons would not be every Sef-Gons fo full of Theeves, Robbers. Traitors, and Murtherers. But (alas) most Housholders make no other use of their Servants, then they do of their beafts. Whilest they may have their bodies to do their fervice they care not if their Soules ferve the Divek. Yet the common complaint is; that faithfull and good fervants are scarce to be found. True, but the reason is, because there are so many prophane and irreligious Masters: For, the example and in-Gruction

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struction of a Godly and Religious Master, will make a good and a faithfull servant, as may witnesse the examples of Abraham, Ioshua, David, Cornelius, &c. who had good servants, because they were Religious Masters, such as were carefull to make their servants Gods servants.

It is the chiefe labour and care of most men, to raise, and to advance their house; yet let them rise early, and lie downe late, and ease the bread of carefulnesse, al will be but in vain, for except the Lord build a house, (that is, raise up a family) they labour in vaine. For God hath scaled this, as an irrevocable decree, that he will powre his wrath upon the Families that call not upon his name: yea, God will take the wicked, and plucke bim out of his Tabernacle, and roote him out of the Land, &c. Yea, when his iniquities are full, he will make he Land to spue out every Canaite. Religion then, and the Service of God in a Family, is the best building, and swrest entailing of house

Pfal. 127 12. Jer. 10.25 Pfal. 52.5

Gen. 15.

Levit. 18

House and Land, to a man and his posterity: for the righteons Man shall inherit the land, and dwell there in for ever.

And therefore if thou defirest to have the blessing of God upon thy selfe, and upon thy samily: either before or after thy owne private devotions, call every morning all thy samily to some convenient roome; and first, either reade thy selfe unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou maist * admonish them of some remarkeable good notes; and then keeling downe with them in reverent sort, as is before described, pray with them in this manner.

Morning Prayer for a Family.

Creator and Governour of heaven & earth, and all things therein contained, we confede that we are new worthy to appeare in thy fight and presence,

* Origen would have the word cxpounded in Chriffian houses: Hom. 9. 17. Lev. An uftine faith. thatwhich the Preacher is in the Pulpit, the Camethe Householderis in the house.

esence, considering our manifold nes, which we have committed ainst beaven and before thee: and w that we have beene borne in ne, and do daily breake thy holy wes and Commandements, conry to our knowledge and conences; about that we know that ou art our Creator, who halt made oun Redeemer, who halt bought with the bland of thine only betten Sonne; and our Comforter, no bestowest upon us, all the od and holy graces, which wee oy in our fonles and bodies. And hou should but deale with us, as on wickednesse, and unthankeheffe have deferved : what other ing might we (O Lord) expect mthee, but shame, and confusion hisdite, and in the World to come, wrath, and everlasting conmation ? Yet, O Lord, in the obesee of thy Commandement, and the confidence which we have in y unspeakeable and endlesse merin thy Some, our Saviour lefon brist: we thy poore fervants, appealing

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pealing from thy Throne of Instice, (where we are justly lost and condemned) to thy Throne of grace, (where mercy reigneth, to pardon abounding finne:) do from the bortome of our hearts most humble befeech thee, to remit and forgive unto us all our offences and mil deeds: that, by the vertue of the precious blond of Jesus Christ, th innocent Lambe, which he fo abun dantly shed (to take away the finis the world) all our fins, both original and attuall, may be fo clenfed and washed from us, that they may no ver be laid to our charge, nor eve have power to rise up in judgement against us. And we beseech that good Father, for Christ his death passions sake, that thou wilt not fuffer to fall upon us that feareful curse and vengeance, which thy law hath threatned, and our finnes have justly deserved. And for as much, Lord, as we are taught by thy World that Idolaters, Adulteners, Coveton men, Contentious perfons, Drus kards, Glassons, and fach like inot dinat

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dinate livers, shall not inherit the Kingdome of God: powre the grace of thy Holy Spirit into our hearts, whereby wee may be enlightned to see the filthinesse of our sins, to abhorce them: and may be more and more stirred up to live in newnesse of life, and love of thy Majesty; so that we may daily increase in the obedience of thy word, and in a conscionable care of keeping thy Commandements.

And now, O Lord, wee render anto thee most hearty thankes, for hat thou halt elected, created, redeemed, called, justified, and fanctified us in good measure in this life, and given us an affured hope that hou wilt glorifie us in thy heaven-Kingdome, when this mortall fe is ended. Likewise we thanke hee for our life, health, wealth, hiberty, prosperity, and peace : especially, O Lord, for the continuance f thy holy Gofpell among us, and or sparing us so long, and granting s fo gracious a time of Repentance. lso we praise thee, for all other thy 0 2

thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our soules or bodies. And seeing thou hast now brought us safe to the beginning of this day, were beseech thee protest and direct us in the same. Blesse and defend us in our going out, and comming in, this day, and evermore. Shield us, O Lord, from the tentations of the Divell, and grant us the custody of thy holy Angels, to defend and direct us in all our maies.

And to this end we recommend our felves, and all those that belong unto us, and are abroad from us, into thy hunds, and Almighty tunion: Lord defend them from all evil, prosper them in all graces, and fill them with thy goodnesse. Proserve us likewise this day from falling into any grosse since, especially those whereunto our natural are most prone. Set a match before the doore of our lips that we offend not thy Majesty, by any rash or falling cathes: or by any lewed or lying speeches.

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speeches: give unto us patient minds, pure and chafte hearts, and all other graces of thy Spirit, which thou knowest to be needfull for us, that wee may be the better enabled to ferve thee in holinesse and righteousnesse. And seeing that all mans labour without thy bleffing is in vaine, bleffe every one of us in our feverall places and callings, direct thon the worke of our hands upon us, even profer thou our handy worke; (for except thou guile us with thy grace, our endeavours can have no good successe.) And provide for us all things which thou, O Father, knowest to be needfull for every one of us, in our foules and bodies this day. And grant that we may fo passe through the pilgrimage of this fhort life, that our hearts being not fetled upon any transitory things, which wee meet with in the way: our foules may every day be more and more ravished with the love of our home, and thine everlasting Kingdome. Defend likewise, O Lord, thy U-

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verfall Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches, and kingdomes wherein wee live. Preserve, and defend from all evils and dangers, our Gracious King Charles, Queene Mary, the Noble and hopefull Prince Charles, together with the Lady Mary, the Religious Lady Elizabeth, the Kings onely Sifter, and her Princely issue: Multiply their daies in bliffe and felicity:and afterwards crowne them with everlasting joy and glory. Bleffeall our Ministers, and Magistrates, with all graces needfull for their places, and governe thou them that they may governe us in peace and godline se: and of thy mercy, O Lord, comfort all our brethren that are diffressed, sick, or any way comfortlesse, especially those who are afflicted either with an evill confcience, because they have sinned against thy Word, or for a good conscience, because they will not sinne against thy truth. Make the first to know,

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know, that not one drop of the blond of Christ, was a drop of venreance, but all drops of grace, powerfull to procure pardon upon rebentance, for the greatest fins of the chiefest sinner in the world. And for the other, let not, O Lord, thy long fufferance either too much difcourage them, or too much encourage their enemies: but grant the patience in fuffering, and a gracious & speedy deliverance, which way may stand best with their comfort, and thy glo-7. Give every one of us grace, to be alwaies mindfull of his last end. and to be prepared with faith and repentance, as with a medding garment, against the time that thou halt call for us out of this finfull world. And that in the meane while we may fo in all things, & above all things, feeke thy Glory, that when this mortall life is ended, we may then be made pertakers of immortality, and life eternall, in thy most bleffed and glorious Kingdome.

These, and all other graces which thou, O Father, seeft to be

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necessary for us, and for thy whole Church, we humbly beg and crave at thy hands: concluding this our imperfect prayer, in that absolute forme of Prayer which Christ himselfe hath taught us saying:

Our Father which art in Heaven

che.

After prayers, let every one of the Houshold (taking in the feare of Golfuch a breakfast or refreshing as is sufficed at the children to Schoole, the servants to their worke; every one whis office, the Master and Mistresse of the Family to their calling, or to some in melt exercises for recreation, as they think sit.

The Practice of Piety at meales and the manner of feeding.

Before Dinner and Supper, when the Table is covered, ponder with thy selfe upon these Medications; to worke a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

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Meditations before Dinner and Supper.

1. M Editate that hunger is like the ficknes called a Wolfe: which if thou doest not feede, will devoure thee, and eate thee up: and that meate and drink, are but as Physicke, or meanes which God hath ordained, to relieve and cure this naturall infirmity, and necessity of man. Use therefore to eate and to drinke, rather to fullaine and refresh the weakonesse of nature, than to fatisfie the fenfuality & delights of the flesh Eate therefore to live, but live not to cate. A Skavenger whose living is to empty, is to bee preferred before him that liveth but to fill privies. There is no farvice fo * base, as for a man to be a flave, to his belly. The Apostle termeth fuch, Belly-gods, Phil. 3.19. There fore we may boldly terme them as the Scriptures doe their Idols, * Gillulim, Dungy gods, Hab. 2 18, 19. 2 King. 17.12. And as no one action (Gods ordinances excepted) makes

Hoc me docuifti, ut quem. admodum medicamenta, fic alimenta umpturus accedam. Aug. 1. 10. Conf. * Major fum to ad majora genitus, quam ut mancipium fins mei corpo ris. Sene. *Of Galal, which lignifieth mans dung, as Ezech.4. 17,18.

makes a man more to refemble beaft, than cating and drinking : fo the abuse of eating and drinking to surfering, drunkennesse, and fem. ing, makes a man more vile thana

beaft.

Heb. 11.3. Pf.145.15 Mat. 5. 14 45,&c. Ad. 14.17

2. Meditate on the omnipotence of God, who made all these creatures of nothing: of his wisdome, who feedeth so many infinite creatures through the universall world, maintaining all their lives, which he hath given them; which furpalfeth the wisdome of all the Angels in heaven: and of his clemency and goodnesse, in feeding also his ven enemies.

3. Meditate, how many forts of Creatures, as beasts, fish, and fowle, have left their lives, to become foode to nourish thee: and how Gods Providence from remote places hath brought all these portions together on thy table for thy nourishment: and how by these dead creatures hee maintaines thee in bealth and life.

4. Meditate, that feeing thou

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hast so many pledges of Gods Fatherly bounty, goodnesse, and mercy towards thee, as there are dishes of meat on thy Table; O suffer not in such a place, so grations a God, to be abused by scurrility, ribaldry, or swearing: or thy * fellow-brother, by disgracefull back-bising, taunting, or standering.

5. Meditate, how that thy Master Iesus Christ did never eate any food, but first he blessed the Creatures, and gave thanks to his heaven. ly Father for the same. And after his last Supper, we read that he sung a P (alme, For this was the Commandement of God. When thou bast eaten and filled thy selfe, thou shalt bleffe the Lord thy God, &c. This was the practice of the Prophets: For the people would not eate at their feast, till Samuel came to blesse their meate. And faith loel to Gods people: You hall eate and be satisfied, and praise the name of the Lord your GOD. This also was the practice of the Apostles. For Saint

Hanc ob caulam Gentiles menias facra to jest a nomi nabant. * Saint Austin had written over his table. Quisquis amat di-Etis ablen tem rodere amicum, banomen-Cam vetitam noverit effe fibi Pomb. de vita Aug. Luk.9.16. Mat. 14.19. & 15.36. Mar.6.41. and 8.6. Luk. 24. Ioh. 5.11. Mar 25:3. Deut. 8, 10. 1 Sam. 9. 13. Icel 1.36. Ads 27:35.

Saint Paul in the ship gave thankes before meate, in the presence of all the people that were therein. I mitate thou therefore in so holy an

action, so bleffed a master, and so many worthy prefidents that have followed him, and gone before thee. It may be, because thou halt never used to give thanks at meals, therfore thou art now ashamed to begin. Thinke it no shame to do what Christ did; but be rather a. shamed that thou hast so long neglected to Christian a dutie. And if the Sonne of God gave his Father fuch great thankes for a dinner of Barley bread and broyled fish; what thankes should such a Anfull man as thou art, render unto God, for fuch variety of good, and dainty cheere? how many a true Christian would be glad to fill his belly with the morfels which thou refusest; and doe lack that which thou leavest? How hardly do others

labour for that which they eat, and thou hast thy food provided for thee, without either care or labour?

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To conclude, If Pagan Idolaters at their fealts were acculomed to praise their false gods: what a shame is it for a Christian, (at his dinners and suppers,) not to praise the true God, in whom we live, move, and have our being ?

6. Meditate, that thy body, which thou doest now so daintily feed, mult be (thou knowell not how soone) meat for Wormes: When thou shalt say to corruption, thou are my Father; and to the Worme, thou art

my Mother and my Sifter.

7. Meditate, how that many a Mans table is made his snare: fo that through his intemperancie and un. thankfullnesse, the meat which should nourish his body, kils him with a surfeit; in so much, that more are killed with this /nare, then with the /word. And seeing that fince the Curfe, the use (as of all creatures, so likewise) of meat and drink, is unto us uncleane, till the fame be fanctified by the Word of God, and Prayer: and that man liveth not by bread onely, but by the Word

Dan.5. 1,4.

AAS 17. : 3:

T:617. 14.

1 fal. 69. 1 2. Gen. 3. 17 I Tim. 4. 4:5. Mat, 4 4 Levit, .6. 26. Ezech.4. 16 & 5.10 I Sam. g. 13. Mat. 14 6 Luk.24.

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1 Cor. 10
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Rom. 14 6
1 Thef. 5.
18.
Eccl. 10.
17.
Luk. 21.
34.
Eccl. 31.
30.
Neh. 6.10
Amos 6.6
1 Sam. 9.

Mat. 14.

word of Go's Ordinance, and his bleffing, which is called the staffe of Bread. Sit not therefore downe to cat, before you pray and rise not, before you give God thankes. Feed to suffice nature, yet rise with an appetite, and remember thy poore Christian brethren, who suffer hunger, and want those good things, where with thou does abound.

These things, or some of them premedicated (if there be not a Samuel present) lift up with all comely reverence, thy heart with thy hands and eyes, unto the great Creator, and Feeder of all Creatures, and before Meat, pray unto him thus.

Grace before meate.

Pf.114.22 Joel 1.19. Pf. 144.9 Job 39. 3. 1 Tim, 4. O Most gracious God, and loving Father, who teedest all creatures living, which depend upon thy Divine providence: we beteech thee fantlisse these Creatures, which thou hast ordained for us: give them vertue to nourish our bodies, his

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el ly bodies, in life and health: and give us grace to receive them soberly, & thankefully, as from thy hands: that so in the strength of these and other thy blessings, we may walke in the uprightnesse of our hearts, before thy face this day, and all the daies of our lives: through Jesus Christ our Lord and only Saviour. Amen.

1 Reg. 19.

Or Thus.

M Ost gracious God, and mercifull Father, wee beseech thee sanstifie these Creatures to our use: make them healthfull for our nourishment; and us thankefull for all thy blessings, through Christ our Lord and only Saviour Amen.

Another Grace before meate.

Deternall Gcd, in whom we live, move, and have our being, we befeech thee bleffe unto thy Servants these Creatures, that in the strength of them were may live, to the setting forth of thy praise and glory: through Jesus Christ our Lord and only Saviour. Amen.

After

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After every meale be carefull of thy selfe and Family, as Job was for bimselfe and his children, Job 1.4, lest that in the cheerefulnesse of eating and drinking, some speech bath st pped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture no reverence give thankes unto God, and pray in this manner.

B Lessed be thy holy name, 0 Lord our God, for these thy good benefits, wherewith thou halt to plentifully at this time refrefbe our bodies : O Lord vouchfafe likewise to feed our soules with the spiritual food of thy holy Word, & Spirit unto life everlasting. Lord defend and fave thy whole Church our gracious King Charles, Queene Mary, the Noble and hopefull Prince Charles, and all the Royall Progenie; the religious Lady Elizabeth, the Kings onely Sifter, and her Princely iffue: Forgive us our finnes, and unthankfullnesse, paffe passe by our manifold infirmities, make us mindfull of our last end, and of the reckning that we are to make to thee therin, & in the mean while grant unto us health, peace, and truth in Jesus Christ our Lord and only Saviour.

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Or thus.

B Lessed be thy holy nam, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties: save and defend thy whole Church, our King, and his royall posterity, and grant us health, peace and truth in Christ our only Saviour, Amen.

Or thus.

VE give thee thanks (O heavenly Father) for feeding our bodies fo graciously with thy good creatures to this temporall life: befeeching thee likewise to feed our soules with thy Holy Word unto life everlasting. Defend (O Lord) thine Universall Church, the

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the King, and his royall Pofferin and grant us continuance of the Ca grace and mercy, in Christ our only Saviour, Amen.

The practice of piety at Evening.

At Evening, when the due time of cor repairing to rest approacheth, call of together againe all thy Family ox Read a Chapter in the same man. ma ner, that was prescribed in the mor bea ning. Thus (in holy imitations) our Lord, and his Disciples) sings in Pfalme. But in finging of Pfalms either after Supper, or at any other to time, observe these rules.

Rules to be observed in singing of Pfalmes.

BEware of finging divine creation; as doe men of impure Spirits who sing holy Plalmes intermingled with profane Ballads.

They are Gods Word, take them not into thy mouth in vaine.

2. Re-

erity. 2. Remember to fing Davids t the Calmes with Davids Spirit. 3. Practife Saint Pauls rule. I only

Il sing with the spirit, but I will sing with the understanding also.

4. As you fing, uncover your heads, and behave your felves in med comely reverence, as in the fight , cal of God, finging to God, in Gods will owne words: but be fure that the

man. matter make more melody in your mor bearts, than the Musicke in your one : for the finging with a grace

in our hearts, is that which the Im Lord is delighted with all, according

the to that old verfe:

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Non vox, sed votum; non musica chordula, sed cor : Non clamans, sed amans, psallit in aure Dei.

Tis not the voice, but vow ; Sound heart, not sounding string; True zeale, not cutward show, That in Gods eare doth ring.

5. Thou mayest (if thou thinke good) sing all the Pfalmes over in order: Mat. 2 1.

I Cor. 14.

I Cor. I is

Eph. 5 1,9 Col.3.16, order: for all are most divinean comfortable. But if thou wilt chul some special Psalmes, as mores for some times, and purposes; and such as by the oftusage, thy people may the easier commit to memory

Then fing,

In the morning, Pfal.3.5. 16,11

144.

In the evening, P/al 4.1 27.141. For mercy after a fin committed

Pfal.5.1.103. In ficknesse, or heavinesse, Pfal.

13.88,90,91.137.146.

When thou art recovered, Psal.30

On the Sabbath day, Pfal 19.92.6 In the time of joy, Pfal. 80.98.10

136.145.

Before Sermon, Pfal. 1.12.147.th

After Sermon, any Psalme which concerneth the chiefe argument of the Sermon.

At the Communion, Psal. 22.23 103.111.116.

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For

or spirituall solace, Psal.15.19.
27.46 47.112.116.
fter wrong and disgrace received sal.42 69.70.140.144.
fter the Psalme, all kneeling downe in reverend manner (as is before described) let the Father of the Family, (or the chiefest in his absence) pray thus.

Evening Prayer for a Family.

Eternall God, and most gracious Father, we thine unworthy Servants, here assembled,

do cate down our felves at the footfoole of thy grace, acknowledging
that we have inherited our Fathers
corruption, and actually in thought,
word, and deede, transgressed all
thy holy Commandements, so that
in us naturally, there dwellerh noe
thing that is good: for our hearts
are full of secret pride, anger, impatience, dissembling, lying, lust,
vanity, prophanenesse, distrust, too
much love of our selves, and the

world: too little love of thee, and

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thy kingdome, but emptie and void of faith, love, patience, and every spirituall grace. If thou ther. fore shouldest but enter into judge. ment with us, and fearch out our naturall corruption, and observe all the curfed fruits and effects that we have derived from thence: Sa. tan might justly challenge us for his owne, and we could not exped any thing from thy Majesty, but thy wrath, and our condemnation which we have long ago deferved. But, good Father, for Iefus Chrift thy deare Sonnes sake, in whom onely thou art well pleased: and for the merits of that bitter death, and bloudy passion, which wee beleeve that hee hath fuffered for us: have mercy upon us, pardon and forgive us all our finnes, and free us from the shame and confusion. which are due unto us for them, that they may never feaze upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as

Mat. 3.17.

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s thou hast created us to serve thee. all other Creatures to ferve m: fo vee befeech thee inspire thy Holy pirit into our hearts, that by his ilimination and effectuall working, ve may have the inward fight, and celing of our fins, and naturall coruptions, and that wee may not be linded in them through custome, as he reprobates are: but thatwe may more and more loath them, and be eartily grieved for them, endeavoing by the use of all good meanes o overcome, and get out of them. D let us feele the power of Christs death, killing fin in our mortall bo. dies : and the vertue of his refurre-Clion, raising up our soules to newnesse of life. Convert our hearts, habdue our affections, regenerate our minds, & purific our nature: and fuffer us not to be drowned in the Arcames of those filthy vices, and finfull pleasures of this time, wherewith thousands are carried headlong to eternali destructió:but daily frame us more & more to the likenesse of thy Son Iesus Christ that in righte-

Rom. 6.6. Phil. 3.10

Rom, 8, 29 Eph. 4.24.

righteousnesse and true holinesse, we may fo ferve and glorifie thee, that living in thy feare, and dying in thy favour, we may in thine arpointed time, attaine to the bleffed Refurrection of the just, unto eternall life. In the meane while, O Lord, encrease our Faith in the fweete promifes of the Goffell, and our repentance from dead workes, the affurance of our hope in thy promises, our feare of thy name, the barred of all our finnes, and our love unto thy children, especially those whom we shall see to stand in need of our helpe and comfort: that fo, by the freits of Piety, and a righteous life, wee may be affured that thy Holy Spirit dothdwell ious, and that we are thy children by Grace and Adoption. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things : fo farre forth asthy Divine wisdome shall think meet and necessary for every one of us.

And here, O Lord, according to our

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ir bounden dutie, we confesse that ou hast been exceeding metcifull to us all, in things of this life: t infinitely more mercifull in the ings of a better life; and therefore e doe here from our very foules, nder unto thee all humble, and arty thanks, for all thy bleffings d benefits beltowed upon our ules, and bodies : acknowledging hee to be that Father of lights from bom we have received all those good dperfect gifts: and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now, and evermore. But more efpechally, we praise thy Divine Mareflie, for that thou hast defended this day from all perils, and daners inforthat none of those judgements (which our finnes have deferved) have fallen upon any one of Good Lord, forgive us the fins which this day we have committed Igainst thy divine Majesty, and our brethren: and for Christ his fake, e reconciled unto us for them.

And we befeech thee likewise of

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Jam. 1.17

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Pf.78.49.

the same thine infinite goodness and mercy to defend and proted us, and all that belong unto us, this night, from all dangers of fire, robbery, terrours of evill Angels, or any other feare or perill, which so our sins might justly fall upon us And that we may be safe under the

Pal or. 5.

mend our bodies and foules, and that we have, unto thine Almight protection. Lord bleffe, and defend both us, and them from all evill. An whilest wee sleepe, doe thou, they make the m

Gen. 32.2, 2 King 6. 16,17.

Pfal.91.

11,12. Heb.14.

fo being refreshed with moderate vine sleepe, we may be the fitter to the ment forth thy glory in the conscionable those duties of our callings.

ping with thee, we may in the and of morning be wakened by thee: an way

And we befeech thee, O Lord, to be mercifull likewife to thy whole

Church

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hurch, and to continue the tranuillity of these kingdomes, wherwe live, turning from us those agues which the crying sinnes of is Nation do ery for.

Preferve our Rais

Preserve our Religious King harles, Queene Mary, the Noble hand hopefull Prince Charles, with herest of the Royall Progeny, the a religious Lady Elizabeth, the Kings of Sister, and her Princely issue:
our Magistrates and Ministers, and that feare thee, and call upon my name, all our Christian brethren and fifters that fuffer ficknesse, or any other affliction or misery : especially those, who any where doe fuffer persecution, for the teltimony of thy boly Gofpell, grant them patience to beare thy croffe, and deliverance, when, and which way it shall seeme best to thy Divine wisedome. And Lord, suffer mnever to forget our last end, and those reckonings, which then wee mult render unto thee. In health and osperity, make us mindful of sick-s, & of the evill day that is behind P 2 that

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Luk. 21. 35. Mat. 25. 3,&c.

that these things may not overtake us as a snare, but that wee may in good measure, like wife Virgini be found prepared for the comming ch Christ, the sweet Bri cgroome of our foules. And now, O Lord mo holy, and just, we confesse that then is no cause, why thou (who art fo much difpleased with sinne) should dest heare the Prayer of finners: but for his fake onely who fuff re for fin, and finned not. In the one mediation therefore of thine etermall Somme Tefus, our Lord and Savi our, we humbly beg thefe, and all other graces which thou knowed to be needfull for us, thutting u thefe our imperfect requests, in the most boly Prayer, which Christ him felfe bath taught us to fay unto the Our Father which art, &c.

Thy grace, O Lord lefus Christ thy love, O beavenly Father; thy comfort and consolation, O boly, and bles sed Spirit, be with us, and remain with us this night, and for evermone

Amen.

Then faluting one another, as bo

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commeth Christians, who are the vellels of Grace, and Temples of the Holy Ghoft, let them in the feare of God depart every one to his rest: uling some of the former private meditations for Evening.

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Thus farre of the Housholders publike Practice of Piety, with his Family every day. Now followerh his Practice of Piety with the Church on the Sabbath day.

Meditations of the true manner of practifing Piety on the Sabbath day.

Lmighry God will have him-I selfe worshipped, not onely in a private manner, by private perfons and families: but also in a more publike fort of all the godly joyned together in a visible Church, that by this meanes he may be knowne not onely to be God, and Lord of every fingular person; but also of the Creatures of the whole universall world

Quest. Eut why doe not wee Christians, under the New, keepe the Sabbath on the same seventh day,

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Mat. 12. 1. Deut. 18. 18,19.

I answer : because that our Lord Iefus (who is the Lord of the Sab. bath, and whom the Law it selfe commandeth us to heare) did alte it from that seventh day, to this fire day of the Weeke, whereon we keepe the Sabbath. For the holy Evangelist notes, that our Lord came into the middest of the Holy Assembly, on the two first daies of the two weekes immediately following his Refurrection, and then bleffed the Church, breathed on the Apostles the Holy Ghost, and gave them the ministeriall keyes, and power of binding, and remitting fins. And fo it is most probable he did in a folemne manner every first day of the weeke, during the forty daies he continued on earth, betweene the Resurrection, and Ascenfion (for the fiftieth day after being the first day of the Weeke, the Apostles were assembled) during which time, hee gave Commandements unto the Apostles, and * spake

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Spake unto them those things which ppertaine to the Kingdome of God. hat is, instructed them, how they hould throughout the Churches which were to bee converted) hange the Sabbath to the Lords lar: the bodily facrifices of beafts. o the Spirituall facrifices of praise. rayer, and contrite hearts; the Leviticall Priest-hood of the Law o the Christian Ministery of the Gospelithe Tewish Temples and Syagoques to Churches, & Oratories: he Old Sacraments of Circumcifion nd Paffeover, to Baptisme and the Lords Supper, &c. as may appeare by the like phrase, Att. 19.8. Att. 28.23. Col.4. II. put for the whole fumme of Pauls Doctrine by which was wrought all these changes, where it tooke effect. So that as Christ was forty daies instructing Mofes in Sinai, what he should teach, and how he should rule the Church under the Law : fo he continued forty daies teaching his Difciples in Sion, what they should preach, and how they should P 4 governe

* Ads 1.2,3 Cyrol bids us note, that S. 76hn doth not fimply fet downe the manner of Christs appearing unto Thomas, but also the circum-Rance of the time (post dies octo) whence he concludes thus Diem iguter offavum Domsni cum diem elle neceffe. est. Cyril, in Johan lib. 12.cap.58. a Heb.7. 11: 13. Eph.4.8. 11.1.13.

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Eph. 4 1.

governe the Church under the Gol pel. And feeing it is manifelt, the within those forty daies, Christ ap pointed what Ministers should teach, and how they should gover his Church to the worlds end ; iti not to be doubted, but that with in those forty daies he likewise or dained on what day they should keepetheir Sabbath, and ordinaril do the works of their Ministery, e specially seeing that under the Old Testament, God shewed himself as carefull both by his Morall, and Ceremoniall Law, to prescribe the time as well as the matter of his worship. Neither is it athing tob omitted, that the Lord, a who hat times, and seasons in his own power, appointed the first day of the weeke, to be the very day, b where in he fent down from heaven the Holy Ghost upon the Apostles, so that upon that day they first began, & ever after continued the publike

exercising of their Ministery, in the spreaching of the Word, the d ad

ministration of the Sacraments, and

b Ads 2.

1,&c.

* Act. 1.7.

· Acts 2.

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the cloosing of the sinnes of penitent sinners. Upon these, and the like grounds, sathanasius plainly affirmeth, that the Sabbash day was changed by the Lord himsfelse.

As therefore our Communion is termed the Lords Supper, because it was instituted of the Lord, for the remébrance of his death: so the christian Sabbath is called the Lords Daybecause it was ordained of the Lord, for the memoriall of his Refurrection. And as the Name of the g Lord honoureth the one, so doth it the other: & as the Lord of the Sabbath, by his royall prerogative, and eranscendent authority could; fo he had also reason to change the Holy Sabbath from the feventh day to this, whereon we keepe it. For as concerning the feventh day which followed the fike daies wherein God finished the Creation ; there was no such precise institution, or necessity of fanctifying it perpetualle, but fuch, as by the fame authority, or upon greater reason, and oc-P 5. calion.

c Ads 2. 34 f Athan in fromifpicio, bom.de fent, Apoc.1.101 The Scrip. ture of the New Teftament, gives not this ho nourable ti tle to any thing,but only to the bleffed Sabbath, and holy Supper. Por as he fub stituted the Lords Supper inflead of the Paffeover:fo did he the Lords day in the lewith Sabbaths roome. gı Cor.II. 20.

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* Wolphi: Chronel. de Tem. 1.2.6.2. Legis fub. fantia ef fex diebus. terrexis negotijs incumbere feptima di vine cultui dare eperam. Josh. 10. 12,13. 2 King. 20,11.

Christoph Helvic. Syst.cont. Theol.cum Iudais c. de Sab

casion, it might very well be changed, and altered unto some other fe. venth day. For the Commande. ment doth * not fay, Remember to keepe holy the seventh day, next fel. lowing the fixth day of the Creation or this, or that feventh day: but in. definitly remember that thou keepe Holy a feventh day. And to speake properly, as we take a day for the distinction of time, called either a day maturall, confisting of 14. houres, or a day artificiall, consisting of 12, houres, from Sun-rifing, to Sun-fetting: and withall confider the Sun standing still at noone, in Iosbuahi time, the space of a whole day : and the Sunne going backe ten degrees, (viz. five houres, almost halfe an artificiall day) in Executas time :the Jewes themselves could not keepe their Sabbath upon that precise, and just diffinction of time, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of the diversity of Meridians, and the unequall rising, and setting of the

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Sunne, every day varieth in some places a quarter, in some halfe, in other a whole day: Therefore the lewish seventh ay cannot precisely be kept at the same instant of time, every where in the world.

Now, our Lord Jesus having auhority as Lord over the Sabbath, had likewise now farre greater reaton, and occasion to translate the sabbath from the lewish seventh lay, unto the seventh day, whereon Christians do keepe the Sabbath.

I. Because that by his Resurretion from the dead, there is wrought a new spiritual Creation of the world: without which all the Sonnes of Adam had been turned to everlasting destruction, and all the workes of the first creation had ministred no consolation unto us.

And in respect of this new spirimall Creation, the Scripture saith, that a Old things are passed away, and all things are become new: b new Creatures, c new people, d new men, e new knowledge, f new Testament, s new Commandement, h new Mat. 12.8

Ifa.65.17 &c. Ifa.66.22 Pfal.90.3

*2 Cor. 5 17. *Gal. 6 15 *1 Pet. 2 10. d Eph. 4. *Col. 3 10 *Mat. 26. 28. 8 Joh. 12. 14. h Apos 2.

names,

· Heb.10

k Apo.3.9

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a Apo 21

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· 16166.

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Heb. 4 9.

Ifa. 58.13.

Ron. 1.4

names, new way, k new fong, not garment, new wine, new veffer new Jerusalem, new Heaven, as a new Earth. And therefore of not cessive there must be in stead of the old, a new of Sabbath day to honor and praise our Redeemer, and meditate upon the workes of or redemption, and to shew the not change of the Old Testament.

3. Because that on this day, Chi

refted from all the fufferings of Paffion, and finished the glorid worke of our Redemption. If then fore the finishing of the worked the first creation, whereby Go mightily manifelted himfelfe un his creatures, deferv'd a Sabbathf to folemuize the memoriall of great a worke, to the honour oft worker, and therefore cals it mil holy Day: much more doth the M Creation of the World, effected the refurrection of Christ, (where be mightily declared himselfe to be to Sonne of God) deferve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ

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and therefore worthily called the Lords Day. For, as the deliverance out of the Captivity of Babylon being greater, tooke away the name from the deliverace out of the bondage of Egypt: fo the day whereon Christ finished the redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, where God ceafed from creating the world. As therefore in the Creation, the first day wherein it was finished, was confecrated for a Sabbath: fo in the time of Redemption, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh Day kept according to Gods moral Commandement. The Iewes kept the last day of the weeke, beginning the Sabbath with the night, when God rested: but Christians lo sour the Lord hesser, on the first day of the weeke, beginning the Sabbath with the day, when the Lord arose. They kept their Sabbath in remebrance of the worlds creation: but Christians celebrate it in memoriall

Apoc. 1.
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Jer. 237,
8.

Gen 2.3. Levit,23. 32. Neh.13. 19. Mat.28. Ads 20. memoriall of the worlds Redemption: yea the Lords day being the first of the Creation, and Redemption, puts us in mind, both of the making of the old, and redeeming of the new world.

Exod. 25.

As therefore under the Old Teflament, God, by the glory consisting of 7. Lamps, seven Branches, &c. put them in remembrance of the Creation, Light, and Sabbaths reft: So under the New Testament, Christ the true light of the World, approacheth in the midst of the seven Lampes, and 7. golden Candlestickes, to put us in mind to honor our Redeemer in the light of the Gofpell of the Lords seventh day of rest. Ard seeing the Redemption, both for might & mercy fo far exceedeth the Creation; it stood with great reaion, that the greater work should carry the bonour of the day. Neither doth the honourable title of the Lords day diminish the glory of the Sabbath: but rather being added, augments the dignity thereof: as the name Ifrael added unto Iacob,

made

Apo. 1.13

made the Patriarke the more renow-

Gen. 32.

The reason taken from the example of Gods resting from the work of the Creation of the world continued in force till the Sonne of Godseased from the worke of the Redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament, that the Sabbath shou'd be kept (under the New Testament) on the first day of the

weeke.

For, first, in the 110 Psalme, which is a Prophecy of Christ, and his Kingdome; it is plainely fore-told, that there should be a solemne day of assembling, wherein all Christs people should willingly come together in the beauty of holinesse. In so much that no raine (of peace) shall be upon those Families, that in that seast will not goe up to serusalem (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast, and Assembly should be kept; David sheweth plainely, in Psalme

Pf. 110 3

Zach.14.

Pfa. 1 18. which was a prophecie of Christ, as appeares, Mat. 21. 42 Act. 4.11. Ephel. 2.20. as also by the confent of all the lewes, as Ierome witnesseth. For shewing how Christ, by his ignominious death, should be as a stone rejected of the Builders, or chiefe Rulers of Intea, and yet by this glorious Resurrection, hould become the chiefe Stone of the Corner: te wisheth the whole Church to keepe holy that day, whereupon Christ should effect this wonderfull worke, faying, This is the day which the Lord hath made, let us rejoyce, and be glad in it. And feeing that upon this day, that which Peter faith of Christ, appeareth to be true, That God made him both Lord, and Christ, Act 2.36. And therefore the whole Church under the New Testament, must celebrate the day of Christs resurrection, Rab. bi Bacchay also saw the fall of Adam on the fixt day, that on the Same day Meffias Should finish the worke of Mans redemption. And alluding to the speech of Boaz to

Ruth.

Pl. 118. 24

Zobar upon Gen. fol.21. H.Broughton Requit of Confen. p.50,51. of

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Ruth, Sleepe unto the morning, that Messia should rest in his grave all their Sabbath day, and he gathereth from that speech, Gen. 1. on the first day, Let there be Light, that the Messias should rise on the first day of the weeke, from death to life, and cause the Spirituall light of the Gospel to enlighten the world that lay in the shaddow of darkenesse and death. The Hebrew author of the book called, Sedar Olam Rabbi, cap.7. recordeth many memorable things, which were done upon the first Day of the weeke, as so many types that the chiefe worship of God should (under the New Testament,) be celebrated upon this day. As, that on this day the cloud of Gods Majesty first face upon his people. Aaron, and his Children. first executed their Priest-bood. God first solemnly bleffe this people. The Princes of his people first offered publikely unto God. The first day, wherein fire descended from Heaven. The first day of the World, of the Yeare, of Moneths, of the Weeke, &c. All

Ex H. Wolphij, Chron de Temp lib. 2.cap 2. Aug. Epi. ad lanar. 119.cap.

Sacramentum boc fuit diei illius ofta VI, 980 Dominus re furrexit ad justifi cationens nostram, Gc ut Cribit ad Fidum Cyprianus 1.3. Epift 10. Zun. in Gen. 17. 2 Cor.4 4

All fhadowing, that it should be the first, and chiefe holy-day of the New Testament. S. Augustine proveth by divers places, and reasons, out of the holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did foresee and know, that our Lords day was shadowed by their eighth day of Cir-And that the Sabbath cumcifien. should be changed from the seventh day to the eighth, or first day of the weeke. And Innius out of Cyprian faith, that Circumcifion was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rife from the dead. The Councell Foro-Inliense affirmes, that Elay prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so cleerly feene by the Fathers, under the shadowes of the Old Testament : fure, the god of this world hath deepely blinded their minds, who cannot fee the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day, under the

the New, was nothing but a fulfilling of that which was prefigured and fore prophesied under the Old Testament.

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5. According to their Lords minde & Commandement, and the direction of the Holy Ghost (which alway affisted them in their Ministerial Office,) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keepe the Holy Sabbath, upon that seventh day, which is the first day of the weeke; a Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do yee also. Every first day of the week, &c.b When ye come together in the Church (being the Lords day) to eate the Lords Supper c 10 remember and shew the Lords death till bee come, &c. In which words note:

1. That the Apostle ordained this day to be kept holy: there-

. Cor. 16.1,2. b The Syriacke translation hath, Quum cogregamini,non ficut justum est in die Domini nostri, comeditis & bibitis. The Ara bian tranflation also hath thus, Non comeditis & bibitis prout vere diebus Domini noftri

Beza witnesseth that in one ancient Greeke Copie, there is read, The weetaxie, the Lords day added to every hist day, & c. & 1 Cor 11.20, 25, 26.

fore

forea divine Institution.

2. That the Day is named the first day of the Weeke, therfore not the Iewish seventh, or any o her.

3 Every first day of the weeke, which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinib, and he fetled one uniforme

order in all the d Churches of the Saints, therfore it was universall.

5. That the exercises of this day, were * collections for the poore (which appeares by Acts 2.42. and Instin Martyrs, testimony, Apolog.
2.) which were gathered in the holy Assembly after Prayers, preaching of the Word, and Administration of the Sacraments, therefore it was spirituall.

6. That he will have the collection (though necessary) remooved, against his comming, lest it should

comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collections to be made on the first day of the week, but because that on this day the holy assembly was held in the Apostles time?

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d 1Cor.14

* As the phrase of breaking of bread, comprehendeth all other exercises of religion, Act, 20

So this phrase of laying by in store, the

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hinder his preaching : but nor their holy meeting on the Lords day; for it was the time ordained for the publike worship of the Lord, which argueth a necessity.

And in the fame Epille, Saint Cor. 11. Paul protesteth that hee delivered 3.& 15.12 them none other Ordinance, or Do-

Arine, but what hee had received of the Lord. In so much that he chargeth them, that If any man thinke bimselfe to be a Prophet or sportuall,

let him acknowledge; that the things that I write unto you, are the Command ments of the Lord But he

wrote unto them, and ordained among them, to keepe their Sabbath on the first day of the weeke: there-

fore to keepe the Sabbath that day, is the very Commandement of the Lord. And how can be be either a true Prophet, or have any grace of God. Spirit in his heart, who fee-

ing so cleerely the Lords day to have beene inflitured, and ordained by the Apostles, will not acknow-

ledge the keeping Holy of the Lords day, to be a Commandement

1 Cor. 14

of

of the Lord? The Iewes confesse this change of the Sabbath, to have beene made by the Apostles, Peter Alphonin Dialog.contra Indeos, tit. 12. they are therefore more blind, and sottish than the Iewes, who prophanely deny it.

At Trow likewise S. Paul together with seven of the chiefe Evangelists of the Church, Sopater, Aristarchus, Socundus, Gayus, Timotheus, Thebycus & Trophimus, and al the Christians that were there, kept the Holy Sabbath on the first day of the weeke, in praying, preaching, and

receiving the Lords Supper.

And it is a thing to be noted, that Luke saithnot, that the Disciples were sent to heare Paul preach, but the Disciples being come together to breake bread upon the first day of the meeke, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, I Cor. 16. 16. Paul preached nuto them, &c. And that none kept those meetings but Christians, who only

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are call'd Disciples, Acts 11.26. But at Philippi, whereas yet there were no Disciples, Paul is said togoe on their Sabbath day, to the place where the Jewes, and their Profelytes were wont to pray, & there preached unto them, Alls 16.12, 13. To that it is as cleere as the Sun, that it was the Christians usuall manner, to passe over the Jewish feventh day, and to keepe the Sabbath, and their holy meeting on the first day of the weeke. And why doth S. lobn call this the Lords day : but because it was a day known to be generally kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which Saint Iohn calleth the Lords Day, the rather to stirre up Christians to a thankefull remembrance of their Redemption, by Christ his Resurrection from the dead. And with the day, the bleffing of the Sabbath is likewise translated to the Lords day, because that all the sanctification belong-

Acts 21.4, &c.

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Heb. 2 5 Heb. 2 11 and 5.9.

belonging to this new world is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority, than that of Christ, and his Apostles: nor he like catale, as the new Creation of the world, therefore the Sabbath can never be alteted from this day. to any other, whileft this world la Adde hereunto, how the Scripture noteth, that in the first planting, and feeling of the Church nothing was done, but by the spectall order, and direction of the Apoftles, 1 Cor. 11.34. 1 Cor. 14 36, 37. Tit. 1.5 Alt, 15.6,24. and the Apostles did nothing but what they had warrant for from Gorift . 1 Cor. 1.1.23.

To sanctifie then the Sabbath on the seventh day is not a ceremonial Law abrogated but the Morall and perpetual Law of God perfected. So that the same perpetual Commandement which bound the seventh day to celebrate the worlds Creation, binds Christians to sole mnize

nize the Sabbath on this seventh day, in memoriall of the Worlds Redemption: for the fourth Commandement, being a Morall Law, requireth a seventh day, to be kept holy for ever. And the Morality of this, as of the rest of the Commandements, is more religiously to be kept of us under the Gospell, than f the Iewes under the Law: by now much we (in Baptisme) have nade a more speciall Covenant with God, to keepe his Commandenents: and God hath covenanted with us, to free us from the curfe, nd to affift us with his Spirit to cepe his Lawes. And that this ommandement of the Sabbath (as rell as the other nine) is Morall nd perpetuall, may plainely appeare by these reasons.

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enreasons demonstrating the Gommandement of the Sabbath to bee Morall.

B Ecause all the reasons of this Commandement, are morall and perpetuall: And God hath bound

bound to the obedience of this

Commandement, with more forcible reasons than to any of the rest. First, because hee did foresee, that irreligious men would either more carelelly neglect, or more boldly breake this Commandement, than any other. Secondly, because that in the practife of this Commande ment, the keeping of all the other confisteth: which makes God fo often complaine, that all his worshi is neglected, or overthrowne, when the Sabbath is either * neglected or transgressed. It would make a man amazed (faith Mr. Calvin) to confi der how oft, and with what zeak and protestation God requirethat (that will be his people) to fanding the feventh day. Yea, how the G of mercy, mercilefly punisheth # breach of this Commandema with cruell death: as though werethe summe of his whole ho nour and fervice.

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* Ier. 15.
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Ezc. 23.
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Nch. 9.4.
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And it is certaine, that hee who makes no conscience to breake the Sabbath, will not (to serve his turn makes)

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make any conscience to breake any of the other Commandements: fo he may doe it without discredit of his reputation, or danger of Mans Law. Therefore God placed this Commandement in the middest of the two tables: because the keeping of it, is the best helpe to the keeping of the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, and good difcipline in the Church. Take away the Sabbath, and let every man ferve God when hee lifteth: and what will shortly become of Religion, and that peace and order which God will have to be kept in his Church? the Sabbath day is Gods Market day, for the weekes provision, wherein Hee will have us to come unto him, and buy of him without Elay 55. filver or money, the Bread of Angels, 1, 2, and mater of life, the wine of the Sacraments, and Milke of the Word to feede our soules : tryed Gold, to Apo. 3.18 enrich our faith: precious Eye falve, to heale our spirituall blindnesse: and the white raiment of Christs righte-

righteousnesse, to cover our filthy

nakednesse. He is not farre from true Pieta, who makes conscience to keepe the Sabbath day: but he who can dispense with his conscience to breake the Sabbath for his owne profit or pleasure, his heart never yet felt, what either the feare of God, or true religion meaneth. For, of this Commandement may that speech of St. Iames be verified : He that faileth in one is guilty of all. Seeing therefore, that God hath fen. ced this Commandement with fol many morall reasons, it is evident, that the Commandement it selfeis morall.

[am. 2.9.

of God to Adam in his Innocency: whilest (holding his happinesse, not by Faith in Christs Merits, but by Obedience to Gods Lam:) he needs no Ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a Ceremony, but an Essentiall part of Gods worship, enjoyned unto Man, when there was but one

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one condition of all men. And if it was necessary for our first Parents Gen. 78 to have a Sabbath day, to ferve God in their perfection; much more need their Posterity to keepe the Sabbath in the state of their corruption. And seeing God himselfe kept this day holy, how can that man be holy, that doth wilfully prophane it?

3. Because it is one of the Commandements which God spake with his owne mouth, and twice wrote with his owne fingers in Tables of stone, to fignific their authority and perpenity. All that God wrote. were morall and perpetuall Commandements, and those are reckoned teme in number. If this were now but an abrogated Ceremony, then there were but nine Comman. dements. The Ceremoniall that were to bee abregated by Christ, were written all by Moses. But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put, to shew that they should be the perpetual! Rules

Exod. 34 1,&c.

Dev.4.13

Deur.4.4

of

Reg. 8. 9

Heb.9.3. Rom. 5.17 of the Church, yet such as none could perfettly fulfill and keepe, but

onely Christ.

4. Because Christ professeth that hee came not to destroy the morall Law: and that the least of them should not be abrogated in his kingdome of the new Testament. much that who seever breaketh one of Mar. 5.19 the least of these tenne Commande. ments, and teacheth men fo, he should be called the least in the Kingdome of Heaven: that is, hee should have no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetully kept a Holy Sabbath. And Christ himselfe expressely mentioneth the keeping of a Sabbath among his Christians,

at the destruction of Ierusalem, a. bout 42 yeeres after his refurrection. By which time, all the Mofai. eall ceremonies (except eating of blood, and things strangled) were

by a publicke Decree of all the Apo-Act. 15.10 ftles quite abolished, and abrogated 21,24,28 in Christian Churches. And therefore Christ admonished his Disci-

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ples, to pray that their flight bee not in minter, nor on the Sabbath day. Not in the winter: for that (by reafon of the foulenesse of the wayes and weather) their flight should be more painefull and troublesome unto them; not upon the Sabbath, because it would be more grievem to their hearts, to spend that day in toyling to fave their lives, which the Lord had commanded to be spent in holy exercises, to comfort their soules. Now if the sanctifying of the Sabbath on this day had bin but ceremonial: it had beene no griefe to have fled on this day, no more than on any other day of the weeke. But in that Christ doth tender so much this feare and griefe of being driven to fly on the Sabbath day: and therefore wisheth his to pray unto God to prevent such an occasion; he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a Morall Commandement, confirmed and established by Christ among Christians. If you would know the day whereupon Christ

Marth .. 24.20.

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appointed Christians to keepe the Sabbath, S. Iohn will tell you, that it was on the Lords day, Apoc. 1 10. If you will know on what day of the weeke that was, S. Paul will tell you, that it was on every first day of the weeke, I Cor. 16. 1.

Eufeb.hift Eccle.1.3. 5. It is probable, that this Oracle was that voyce Migremus hine) which. with an earthquake was beard by night in the Temple, menfioned by lofephu. de bello tudeico, l. 7.66P.12. Mat. 24.

35.

As Chriff admonished, so Chrifians pray, and according to their prayers, God (a little before the warres began) warned by an Oracle, all the Christians in ferusalem, to depart thence, and to goe to Pella, a little towne beyond Iordan: and fo to escape the wrath of God, that should fall upon that City and Nation. If then a Christian should not, without griefe of heart, flye for the Safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnall sports, or servile labour? And seeing the destruction of Ierusakm, was both a Type, and an affurance of the destruction of the World, who seeth not,

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not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the Ceremo. miall Law was enjoyned to the Iems onely, and not to the Gentiles: but this Commandement of the holy Sabbath, (as Matrimony) was inftituted of God, in the state of innocency, when there was but one flate of all men; and therefore enjoyned to the Gentiles, as well as to the Iemes. So that all Magistrates and Housholders were commanded to constraine all strangers, (as well as their owne Subjects, and Family) to observe the holy Sabbath, as appeares by the fourth Commande ment; and practice of Nehemiah. All the Ceremonies were a partition wall to separate lemes and Gentiles. But feeing the Centiles are bound to keepe this Commandement as well as the fewes; it is evident that it is no Iemist ceremony. And seeing the same authority is for the Sabbath that is for Marriage: a man may as well fay, that Marriage is

Ifa. 56.6.

Neh. 13. 11. &c. Eph. 2. 14

Pro. 2. 17. Mat. 19. 6,8, Nitimur invetitu, Hor. Rom.7.14 Gen. 1. 18 lob. 9.9. Iob. 38.31 Amoss. 8 a To diftinguish betwixt Spring & Harveft. Summer and Winter, and to forehevy Audgements to come. b Moadim

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but a ceremonial! Law, as the Sah. bath. And remember, that where marriage is sermed but once the covenant of God, because instituted by God in the beginning: so the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same begin. ning, both of time, state, and perpe. tuitiestherefore not Ceremoniall.

The corruption of our nature found in the manifest opposition of wicked men, and in the fecret un. willingnesse of good men to fanctifie fincerely the Sabbath, fufficiently demonstrateth that the Commande. ment of the Sabbath is Spiritual and morall.

7. Because that as God by a perpernall decree, made the Sunne, the Moone and other lights in the Firmament of Heaven, not onely to divide the day from the night, but alfo to be for a fignes and for b feafons, and for c dayes, and for d yeeres, fo

hip, haring speciall fignifications and promifes. c One of the Even dayes of the weeke from the other, d Solar. Sal

bararu and lubitee. Exod 23.11(12.

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he ordained in the Church on earth, the holy Sabbath to bee not onely the appointed season, for his solemne worship: but also the perpetuall rule and measure of time. So that as feven dayes make a meeke, foure weekes a moneth, 12. moneths a yeere: fo feven yeeres make a Sabbath of yeeres, feven Sabhaths of veeres a Inbilee: or 80. Inbilees, or 4000. yeers, or after Ezechiel, 4000. cubits, the whole time of the Old Testament, till Christ by his Baptisme and preaching, began the state of the New Testament. Neither can I heere paffe over without admiration, how the Sacrantent of circumci-Gon, continued in the Church 39. Inbilees from Abraham, to whom it was first given, unto the Baptisme of Christ in Iordan: which was just so many Inbilees (after Bucholcerus account) as the world had continued before from Adam, to the birth of Abraham. Moses began his Ministery in the 80. yeere of his age, Christ enters upon his Office in the 80. Inbilee of the Worlds age. Jefoeth.

Index.Ch.
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Ioseph was thirty yeeres old, when hee began to rule over Egypt, Gen. 41. 46. and the Levites began to ferve in the Tabernacle at thirty yeeres old: fo Christ likewise, to answere these figures, began his Ministery in the thirtieth Jubilee of Mofes, and when he began to bee thirty yeares of age, Luke 3. 23. in the middelt of Daniels last weeke: and fo (continuing his Ministery on earth three yeeres and a halfe) finished our redemption, and Daniels period, by his innocent death upon the Croffe. The most of all the great alterations, and strange accidents, which fell out in the Church, came to passe either in a Sabbaticall yeere, or in a yeere of Inbilee. For example:

Rob.Pour.
his computation.
Treatife of the land decaying age of the World, published An. Down.
treat-of laft age,

pag. 17.

After M.

The seventy weekes of Daniel beginning the first yeere of Cyrms, and the 3439. yeere of the world containe so many yeers, as the world did meekes of yeeres unto that times and so many meekes of yeeres, as the world bad lasted Inbilees. Daniels seventy weekes of yeeres, contained foure

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foure hundred and ninety fingle veeres: the world before that time, 490. meekes, or Sabbaths of yeeres. Daniels period 70. Weekes, the worlds 70. Inbilees: fo that to comfort the Church for their 70, yeeres captivity, which they had now according to Ieremies prophecie, en- Ier. 25. dured in Babylon, Gabriel tels Dani- 11.13. el, that at the end of 70. weekes, or Sabbaths of yeeres, that is 70. times feven yeeres, or 490. yeeres, their eternall redemption from hell, should be effected by the death of Christ, as fure as they were now redeemed from the captivity of Babyton. This period of Paniel, containing 70 Sabbaths, or 10. Inbitees of yeeres, began at the first libertie, granted the Temes by Cyrus, in the first yeere of his reigne over the Babylonians, mentioned; Hezr. 1.1. and ends fufly at the time that Christ dyed upon the Crosse. From the death of Christ, or the last end of Daniels weekes, to the seventy and one yeere of Christ, the world is measured by seven seales, or seven Sab-

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Napier,
on the Ap
Proposition, 6, 8.
9. and his
Resolution.

Pont. Of the last age of the world. page 12. Buchol, 2. Index.Chr Broughtons confent A . M 1430. Deut. 34. Pont. ibid. & Scaliger. Bucholc:

Sabbath of yeeres, making one compleat Iubilee, From the end of those feven feales, the world is measured to her end by a 7. Trumpets, each containing 245 . yeers (as fome conjecture, about 440. yeers hence, the truth will appeare:) Enoch, the feventh from Adam, having lived fo many yeeres, as there are dayes in the yeere, 365. was translated of God in a Sabbaticall yeere. Moses the seventh from Abraham, as another Enoch, is buried of God, but born in aSabbaticall yeere of the world, 23-3. and in the 777. yeere fince the Floud (after Broughtons Computation) is faved, as a new Noah in a Reede Arke, and liveth a Builder of the Church fo long as Noah was building the Arke, 120. yeeres. The promise was made to Abraham in a Sabbaticall yeere, being the 2023. of the World. The fixth yeer of lostona, being 2500. yeeres from the Creation of the World, wherein the land was possessed, and divided among the Children of Israel, was a Sabbaticall yeere, and the a50

3 50. Inbilee from the Creation of a Pont.p. the World. At this yeere Moses 21. Buch. begins his Iubilee, by which (as chronel. with a chaine of thirty linkes) hee 2.2500. tyeth the parting of Canaans posses. b. lubilee sion to the Israelites by Ioshnah, to some dethe opening of the Kingdome of vive of Heaven to all beleevers by lefus. or Rams And so carrieth the Church of the hornes, Iewes, by a b joyfull streame of In-where. bilees from the Type, to the sub-with the france, from Canaan to Heaven, Jubilee was sounfrom Iosbua io Iesus: for Christ ar ded: othe end of Moles thirty Inbilees there fro and the beginning of the 30. yeere lubal a of his age, at his Baptisme openeth streame, heaven, and gives the clearest Vision they carof the bleffed Trinity, that was feenery us to fince the world began. And by the the death filver Trampet of his Goffell pro- of Christ, claimes, according to the Prophecy heauthor of Esay, eternall redemption to all emalien that repent and beleeve in him. and joy. And the yeere of our Saviour Isa. 61.

Christs birth, being the 3948. of Luke 4. the World, was at the end of a pont of the last decaying Septenary of the World. Moses malage of the World.

keth World, p.

a Experie keth the common age of all men, to eft in plebe ten times seven, Psal. 90. and everifque omry feventh yeere commonly produnibus 62. ceth some notable a change or acciannu m dent in Mans life: And no wonder, cum peri for as Hippocrates affirmeth, that a culo & clade alichilde in his mothers wombe, on the feventh day of his conception, qua went re, aut hath all his members finished; and corporis from that day groweth to the permoibique fection of birth: which is alwaies gravioris either the ninth, or seventh moneth aut vite interitus, At seven yeeres old, the child casts aut animi! his teeth, and receives new. And e. 4g'itudivery feventh yeere after, there is nis, Au. G.lli.li. fome alteration or change in man 1.15.C.7. life, especially, at nine times seven, Augustus the Clymattericke yeere, which by in Ep.ad experience is found to have beene Carum fatall to many of those learned nepotem exultat fe bemen, who have beene the chiefest xx suaxlights of the World. And if they THEG. scape that yeere, yet most of COMMINITIE them have departed this life, in a faniorum septemary yeere, Lamech dyed in omnium 63 enaff- the yeere of his life, 777. Methn. le Bodin de Republ. 4. c. 2. b Ariftotle, Citero, Bernarde, Bocace, Brafmus, Luther, Melantion, Sturius.

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salem, the longest liver of the Sons of meh, dyed when hee began to enter his 900. and 70. yeere. Abrabam dyed, when he had lived 25. times feven yeeres. lacob when he had lived 21. times 7. yeares. David, after he had lived ten times, 7. yeeres. So did Galen, fo did Petrarch, who (as Bodin noteth) dyed on the fame day of the yeere that hee was borne: fo did the Mayden Queene * Etizabeth, of blef- * Shee fed and never-dying memory, was the is who came into this world, the (what can Eve of the Nativity of the ble fed there Virgin Mary: and went out of more be this World, on the Eve of the In earth Anuntiation of the Virgin Mary, the first, Hippocrates dyed in the 15 . septenary, in heaven Hierome, and Isocrates, in their 12. Pliny, Bartolus, and Cafar, in their 8. septenary. And Iohannes de temporibus, who lived 351. yeeres, dyed in the 53. Septenary of his life. The like might be observed of innumerable others. And indeed the whole life of a man is measured by the Sabbath: for, how many yeeres foever

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vero fenariis definitur, Bo-

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4.6. 2.

Rep. lib.

foever a man liveth here: yet his life is but a life of feven dayes, multiplyed, fo that in the number of 7. there is a mysticall perfection, which our understanding cannot attaine unto.

All which Divine disposition of admirable things, so oft by sevens, call upon us to a continual meditation of the blessed seventh day Sabbath, in knowing and worshipping God in this life: that so from Sabbath, to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

Wif. 11.17
Wolph.
Proæm.
Chron.
Apo. 10.6
Tempus est
rerum
mundanarum duratio extrin
secus observata.

By the confideration whereof, any man that looketh into the holy History, may easily perceive, that the whole course of the world is drawne, and guided by a certaine chaine of Gods providence, disposing all things in number, measure, and weight. All times are therefore measured by the Sabbath: so that time and the Sabbath can never bee separated. And the Angel sweares, that this measuring of time shall continue

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continue, till that time shall bee no more. And as the Sabbath had his first institution in the first Booke of the Scriptures, fo hath it its confirmation in the last: and as this Booke doth authorize this day: fo this day graceth the Booke: in that the matter thereof was revealed upon fo holy a day; the Lords revelation upon the Lords day. As well therefore they may pull the Sunne, Moone, and Starres out of the heavens, as abolish the Holy Sabbath (times mete-rod) out of the Church, feeing the Sabbath is ordained in the Church (as well as the Sunne and Moone in the Firmament) for the distinction of times.

8. Because that the whole Church by an * Vniversall consent, ever fince the Apostles time; have still held the Commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the weeke, to be the institution of Christ and his Apostles.

The Synode, called Synodus Colo-

H. Wolp. (hron.c. 1)
Ten pus
cummundo cæpit,
& una de
fiturum
ef, ibid.
Gen.2.3.
Apo.1.10

Siquid borum tota die per orbem frequentat Ecclefia. Nam bec quin ita faciendum fit difputare, infolenti fime in fante eft, Aug. Epift, 118 ad Ian. Synod. Col

Ignat. ad Magne (.

Origen. bomilia 7. Caper Ex ed I.

Apolo.z.

Epift. ad Ianuar. 119.6.13 & adcafful. Epift. 86. Auguft.de temp./er. 251.

niensis saith, that the Lards day hath beene famous in the Church eyer since the Apostles time. Ignatius Bishop of Antioch living in S. Iohns time, faith. Let every one that loveth Christ keepe boty the Lords day, renomned by his Resurrection, which is the Queene of dayes, in which death is overcome, and life is sprung up in Christ. Instin Martyr, who lived not long after him, sheweth, how the Christians kept their Sabbath on the Lords day, as we doe. Origen, who lived about 1 80. yeeres after Christ, shewes the reason why the Sabbath is translated to the Lords day. Augustine faith, That the Lords day was declared unto the Church by the Resurrection of the Lord upon that day. Et ex illo capit babere festivitatem suam, and by Christit was first ordained to bee kept holy. And in another place, that the Apostles appointed the Lords day to be kept with all religious solemnity, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.

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As therefore David said of the Pfal. 87.3 Lity of God, fo may I say of the temp. fer. Lords day, Glorious things are spoken 251.0 of the day of the Lord for it was the birth day of the world, the first Linft. Can day wherein all creatures began to 8. Wolhave being. In it light was drawne PhiusChr. lib.1.6.10 out of darkenesse. In it the Law was given on Mount Sinai, in it Bont poft. the Lord rose from death to life. In Dom. Paf. it the Saints came out of their Mat. 27. 52 Codograves, affuring that on it Christiman. Anans should rife to newnesse of life. mil An. In it the Holy Ghoft descended up-Mund. on the Apostles. And it is very pro- 2515. bable, that on the feventh day, when the feven Trumpets have blowne: the cursed Iericho of this world Iofh.6.12 shall fall, and our true Iesus shall Apo.10.7 give us the promised possession of the heavenly Canaan.

He that would see the uniforme consent of Antiquity, and practice of the Primitive Church in this point, let him read Ensebins Ecclefiasticall history, Lib. 4. c. 23. Tertullian, lib. de Idololatria, cap. 14. Chrys. Serm. 5. de resurrectione. Con- 119.8.19. Aitut.

Aug. ad Cafntan. Ep. 86.0 ad lanua

Aug. Ser. de temp. 251. &

Cons. 6. Constant.

* Non dubitamus quin varie apud Chri-

fianos Sabbathum violetur, non abflinendo ab ils que

aliisdie bus licita funt Armin.

Iunius. Pralea.in

Gen. 2 3.

stitut. Apol. l. cap. 37. Cyril. in lohan.l. 12. c. 58. Of this judgement are all the sound new writers: see Fox on the Apoc. 1. 10. Bucer. in Mat. 12. 11. Gualt. in Malach. 3.

Mat. 12. 11. Gualt, in Malach. 3, hom. 23. Fulke on the Rhemish Te-

*Non du- Trid. par. 4. de diebus festis, Wolph.

Chron. lib. 2. cap. 1. * Armin. Thef. in 4. pracept. and innumerable others. Learned Innins shall speake

for all. Quamobrem cum dies dominicus. &c Wherefore seeing the Lords

day is both by the fast of Christ (viz.

his resurrection, and often appearing to his Disciples upon that day) by the example and institution of the Apo-

stles, and by the continual practice of the Ancient Church, and by the

testimony of the Scripture, observed and substituted into the place of the

Iewish Sabbath; Inepte faciunt, they doe foolishly, who say that the observation of the Lords day is a Tradition,

and not from the Scripture, that by this meanes they might establish the Traditions of men. And againe, the

canse of this change is the resurrecti-

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on of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeede into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observationes instituto; Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after; unto his ascension into heaven, did appeare unto his Disciples, and came unto their a [emblies.

9. Because that the Lord himselfe expoundeth the end of the Sabbath, to be a signe and document for ever, betwixt him and his people, that he is Iehovah, by whom they are san-Elified; and therefore must onely of them be worshipped: and upon the paine of death, charge his people for ever to keepe this memoriall unviolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What Godhath perpetually sanctified, let no man ever presume to make common or prophane. Vpon this Ad.10.13

Exod.31. 13,14,80 Ezec. 20. 12, 20.

Ezec. 46, 1,2,3,&c Exo. 35.2 Armin. diffut. Theolog.in precep. 4. T bef. 14.

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Ifa. 58,13

ground it is, that the Commandement tearmes this day, the Sabbath of the Lord thy God. And God himselfe calls it, his holy day. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and holy daies, to the worthip and honour of God alone, To dedicate therefore a Sabbath to the honour of any creature, is groffe Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth Levit. 23. 3. 37,38, &c. and Ezek, 20.20. Neb. 9.14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God onely, Matth. 4. and therefore keepe a Sabbath to the onely honour of God. The holy Chost notes it as one of leroboams greatest sinnes: that he ordained a feast from the device of his owne heart, I Kings 12. 33. And God threatneth to visit Israel for keeping the dayes of Baalim: That is, of Lords, as Papiles doe of Saints, Hof. 2. 13. but faith, that [nch forget him. And

And so indeed none are less careful in keeping the Lords Sabbath, then they, who are most superstitious observers of mens hely dayes. The Church of Rome therefore commits grosse Idelatry:

First, in taking upon her to ordaine Sabbaths, which belongs onely unto the Lord of Sabbath to

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Secondly, in dedicating those holy-dayes to the honour of Creatures, which in effect is to make them fanctifying Gods.

Thirdly, in tying to these dayes, Gods worship, Prayers, Fasting and

merit.

Fourthly, in exacting on these daies of mens invention, a greater measure of solemnitie and sanctissication, then upon the Lords Day, which is Gods Commandement; which in effect is to preferre Antichrist before Christ. Our Church hath juttly abolished all superstitious and idolatrons seasts: and onely retaines a sew holy dayes, to the honour of God alone, and easing of R servants,

Reade.H.
Wolphius
Chion, de
Temp.l. 2.
c.4.p.118
& 6.7.p.
140.&c.

fervants, Deut. 5. 14 though long custome forceth to use the old names for civil distinction: as Luke used the prophane names of Castor and Pollux, Act. 28. 11. and Christians of Fortunatus, I Cor. 16. 17. Mercurius Rom 16. 14. and Iews of Mardocheus day, 2 Mac. 15. 37.

Gods Iudgments on Sabbath breakers, may sufficiently seale unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilfull profaners of the Lords Day.

The Lord (who is otherwise the God of mercy) commanded Moses to stone to death the man, who (of a presumptuous mind) would openly goe to gather slicks on the Sabbath day. The fact was small: true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandement.

Nicanor offering to fight against the Iews on the Sabbath day, was slain himself, & 35,000 of his men.

A Husbandman grinding Corne

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Num. 5.

2 Mach. 27.28.

Magdel.

12.6.6.

upon the Lords Day, had his Meale burned to ashes.

Another earrying Corne on this day, had his Barne and all his Corn therein burnt with fire from heaven the next night after.

Also a certaine Nobleman (prophaning the Sabbath usually in hun ting) had a childe by his wife with a head like a dog, and with eares and

chaps crying like a hound.

A covetous Flaxe-wife at Kinflat in France, Anno 1559, uling with her maides to worke at her trade on the Lords Day it seemed unto them that fire issued out of the Flaxe, but did no harme: the next Sabbath it took fire indeed, but was quickly quenched : but not taking warning by this, the third Sunday after it took fire againe, burnt the house, and so scorched the wretched woman, with two of her children, that they died the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire alive and unhurt.

On the 13. of Innuary Anno R 2 Dom.

Disp. de tempore, Ser. 117.

Tho. Cantiprat lib.
2. de apid.
Timpii.
admiran.
vindict.
diu Theahift. Iohä.
Finc.lib.
3. de miraculis.

Stomes
Abridgement.an.
1582.
Dicite
jam moniti Domini non
temnere
Christum.

Dom. 1582, being the Lords day, the Scaffolds fell in Paris Garden, under the people at a Bearebaiting, so that eight were suddenly staine, innumerable hurt and maimed. A warning to such, who take more pleasure on the Lords day, to be in a Theater beholding carnal sports; then to bee in the Church serving God with the spiritual works of Piety.

Many fearefull examples of Gods judgement by fire, have in our daies beene shewed upon divers Townes, where the prophanation of the Lords day hath beeen openly

countenanced.

Stratford upon Aven was twice on the same day twelve month (being the Lords day) almost consumed with fire: chiefely for prophaning the Lords Sabbaths, and for contemning his Word in the mouth of his faithfull Ministers.

Terverton in Devonshire, (whose remembrance makes my hart bleed) was oftentimes admonished by her godly Preacher, that God would

bring

bring some heavy judgment on the Towne, for their horrible prophanation of the Lords day, occasioned chiefely by their Market on the day following. Not long after his death, on the third of Aprill, Anno Dom. 1598. God (in leffe then halfe an houre) confumed. with a sudden and fearefull fire, the whole Towne, except onely the Church, the Court boufe, and the Almes honses, or a few poore peoples dwelling; where a man might have feen 400, dwelling houses all at once on fire, and above fifty perfons confumed with the flame. And now againe fince the former Edition of this Book, on the fifth of August last; 1612. (14. yeers fince the former fire) the whole Towne was againe fired, and confumed, except some thirty houses of poore people, with the Schoole-house, and Almes houses: they are blinde, who fee not in this the finger of God: God grant them grace when it is new built, to change their Marketday, and to remove all occasions of

Whilest the Preachers cried in the Church, prophannefle. prophanneffe. Gaine would not suffer them to heare: therefore when they cryed fire, fire in the ftreer. God would notfuffer any to helpe.

R 3

prophaning the Lords Day. Let other Townes remember the Toner of Silve. Luke 13. 4. and take warning by their neighbours chastifements, feare Gods threatnings Ier. 17.27. and believe Gods Prophets, if they will prosper, 1 Chron. 20.20.

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Many other examples of Gods Iudgements might be alleaged; but if these are not sufficient to terrise thy heart from the wilfull prophanation of the Lords Day, proceed in the prophanation; it may be the Lord will make thee the next example, to teach others to keep his Sabbaths better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressors of his Sabbaths at

the last day.

Thus we have prooved, that the Commandement of the Sabbath is Moral, and that the change of it from the seventh to the first day of the Weeke, was instituted by the authoritie of Christ, and of his Apostles. But as in promulgation of the Law, divers Ceremonies peculiar

liar to the lews, were annexed, the rather to binde the people to the more carefull performance thereof, as to the first Commandement, their deliverance from Egypt, shadowing their redemption from Hell; to the fifth Commandement, length of dayes in Canaan, typing eternall life in heaven: to the fixth Commandement, abstinence f om bloud, and things strangled, figuring the care to abstaine from all kinde of murther: and to the whole Law, the Ceremony of * Parchment lace, putting them in minde to keep within the limits of the Law. So likewife to the fourth Commandement, were added some Ceremoni:s which paculiarly belonged to the lens, and to no other people : as first, the double Sacrifices appointed for them on the Sabbath day, shadowing how God will be ferved on the Sabbath with greater obedience, then on the weeke daies : Secondly, the bri gid and strict ceasing from making of fire, edreshing of meate, and all bodily labour, both d remembring R 4 them

*Num.

28.9,10.

Exo.35

Exod.

16.23. d Deut.5.

5.

e It was the Sabbath day on which Moles & th: Children of 15rael fang to God, when Pharach and his hoaft were drowned in the Sea. Exod.15 See Trem. de lun. Notes on Deut. 1. 15. and on Exod. 12,15

them of their full deliverance by Mofes conduct from the fiery Furnaces, and flavery of Egypt, upon that day: as also shadowing unto them the eternall redemption of their Soules from Hell, by the death of Chrift. Thirdly, the keeping of the Sabbath upon the precise seventh day in order of the Creation; shadowing to the lewes, that Christ by his death and retting on their Sabbath in the grave, should bring them rest and ease from the burthen & yoke of the Legall ceremonies, which neither they, nor their fashers were able to beare, Att. 15.10. Col. 2.16.17.

And howsoever in Paradise before mans fall, the keeping of the
Sabbath on the seventh day of the
Creation, was not a Ceremony, but
an Argument of persection: yet after the fall, it became Ceremonial,
and subject to change in respect of
the restauration by Christ. As mans
life before the fall, being immortall,
became afterwards mortall: and nakednesse being an ornament before,
became afterwards a shame, and

Marriage

Marriage became a type of the Mystical union betwixt Christ and his Church, Ephef. 6. And to fulfill the Ceremonies (added for the lews fake unto the Sabbath) Christ at his death rested in the grave all the Iewish Sabbath day; and by that rest fulfilled all those ceremonial accessaries. Now as the cealing of the Ceremonies annexed to the 1.5. and 6. Commandements, and to Marriage, did not abolish those Commandements and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship. and mans righteoufnesse: no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the Moralitie of the Commandement of the Sabbath; fo that though the Ceremonies be abolished, by the accesse of the Substance: and the Shedow overshadowed by the Body, (which is (brift) yet the holy rest (which was commanded and kept, before either the Iews were a people, or those Ceremonies annexed to the R.S. Sabbath)

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Sabbath) still continueth as Gods perpetuall Law, whereby all the posteritie of Adam are bound to rest from their ordinarie businesse, that they may wholly spend every seventh day in the solemne worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any Ceremony.

The chiefe objections against the morality of the Sabbath are three.

1. That of Paul to the Galatians, Tee observe dayes, and mon ths, and times, and yeers, &c. Buthere the Apostle condemns not the morall Sabbath, (which we call the Lords Day: and which he bimfelfe ordained according to Christs commandement, in the same Churches of Galatia and Corinth, and kept himselfe in other Churches) but he fpeakes of the Iewish dayes and times, and yeers, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth shadowes of things to come, atolifhed

Object.

Gal. 4.10

1 Cor. 16.1.&

Act. 20.7

bolished now by Christ the body: and in the Law are called Sabbaths, but distinguished from the morall Sabbaths.

Col.2.18 Levi.23. 37,38.

2. That of Paul to the Colossians: Let no man therefore condemne you in meate or drink, or inrespect of an holy day, or of the new moone, or of the Sabbath dayes. But here the Apostle meaneth the Iewish ceremoniall Sabbaths, not the Christians Lords day, as before.

Object.2 Col. 2.6.

3. That of the same Apostle to the Romanes. This man esteemeth one day above another day; and another counteth every day alike, &c. But S. Paul makes no luch account. For the question there is not betweene Iew and Gentiles, but betweene the Gronger and weaker Christians. The stronger esteemed one day above another, as appeares, that there was a day both commanded and received in the Church, every where known and honored by the name of the Lords day. And therefore Paul faith here, that be that observed this day, observed it motothe Lord. The

Object.3 Rom. 12.

Rom. 15.

observation

observation whereof, because of the change of the Iewish seventh day some weak Christians (as many now a daies) thought not so necessary, so that if men (because the Iewish day is abrogated) will not honour and keep holy the Lords day, but count it like other daies: it is an argument, saith the Apostle, of their weaknes, whose infirmity must be borne, till they have time to be further instructed and perswaded. Other objections are trivolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOw the fanctifying of the Sabbath confifts in two things. First, Inresting from all service and common business pertaining to our natural life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy meanes which belong to our spiritual life.

For the first.

1. The servile and common morker,

from

from which we are to cease, are generally all civill works from the * least to the greatest. More particularly

First, from all the works of our calling, though it were reaping in

the time of karvest.

Secondly, from carrying burdens as Carriers doe; or riding abroad for profit, or for pleasure : GOD hath commanded that the beafts should reft on the Sabbath day , because al occasion of travelling or labouring with them should be cut off from man. GOD gives them that day a rest, and he that, without neceffitie, deprives them of their rest on the Lords Day : the groanes of the poore tyred beafts shall in the day of the Lord rife up in Indgement against him. Likewise such as foend the greatest part of this day in trimming, painting, and pampering of themselves like Iesabels, doing the devils work upon Gods day.

Thirdly, from keeping of Faires or Markets, which for the most part God punisheth with pesti-

lence, fire, and strange floods.

Fourth.

* Exo. 31. 29,30. Exod. 31.

> Exod. 31. 15,&c. Exod. 34. 21. Neh. 13. 15. Iob 17. 21. 22,27.

Deut. 1.4.

Rom. 8. 22. Dent. 25.4 1 Cor. 9.9

Neh. 13. 15,16,:9.

The Practice of Picty.

Apo. 1.

Fourthly, from studying any Bookes or Science, but the holy Scriptures, and Divinity. For our study must be to be ravished in spirit upon the Lords day. In a word, thou must on thatday cease in thy calling to do thy work: that the Lord by his calling may doe his worke in thee. For whatfoever is gotten by common working on this day, shall never be bleffed of the Lord; but it will prove like Achans gold, which being got contrary to the Lords Commandement, brought the fire of Gods curse, upon all the rest which he had lawfully gotten. And if Christ scourged them out as theeves, who bought and fold in his Temple, (which was but a ceremony shortly to be abrogated) is it to bee thought, that he will ever fuffer those to escape unpunished who (contrary to his Commandement) buy and fell on the Sabbath day, which is his perpetuall law? Christ calleth such, sacrilegious Theeves; & as well may they steale the Communion cup, from the Lords Tuble,

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as steale from God the chiefest part of the Lords Day, to consume it in their owne lusts. Such shall one day finde, the Indgements of God heavier then the opinions of men.

Fifthly, from all recreations, and forts, which at other times are lawful: for if lawfull works be forbidde on this day; much more lawfull sports, which doe more feale away our affections from the contemplation of heavenly things, then any bodily work or labour. Neither ean there be unto a man (that delighteth in the Lord) any greater delight or recreation then the fanctifying of the Lords Day. For can there be any greater joy for a per-Son condemned, then to come to his Prince his house to have his pardon fealed? for one that is deadly fick, to come to a Physician that can cure him? or for a produgall child that fed on the husks of fwine, to be admitted to eate the bread of life, at his fathers table? or for him who fears for fin the tidings of death, to come to heare from God the assurance of eternall

Ifa. 58.

13,14.

Pfal 37

4.

thy selfe or thy servant recreation, allow it in the sixe dayes which are thine; not on the Lords day, which is neither thine, nor theirs. No bodily recreation therefore is to be used on this day: but so farre, as it may helpe the soule to doe more cheerefully the service of God.

Eph. 5, 18,

Sixthly, from grosse feeding, liberall drinking of Wine, or strong drinke; which may make us either drowsie, or unapt to serve God with our hearts and mindes.

Rom. 12. Deut. 28. 47. 1fa 58.13

Seventhly, from all talking about worldly things, which hindreth the fanctifying of the Sabbath, more then working: seeing one may work alone, but cannot talke but with others.

He that keeps the Sabbath, onely by resting from his ordinary worke, keeps it but as a Beast. But rest on this day, is so farre commanded to Christians, as it is an helpe to santtification; and labour so farre forbidden, as it is an impediment to the outward and inward no ship of God.

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If then those recreations, which are lawfull at other times, are on the Sabbath not allowed, much more those that are altogether at all times unlawful. Who without mourning can endure to see Christans keepe the Lords day, as if they celebrated a feast rather to Bacches, then to the honor of the Lord Iefus, the Sa viour and Redeemer of the world? for having ferved God but an houre in outward shew, they spend the rest of the Lords day, in sitting downe to eate and drinke, and rifing up to play: First balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which prophanation, all Holy Divines, both old and vew, have in their times most bitterly inveighed: in fo much, that S. Augustine affirmeth, that it was better to plough then to dance upon the Sabbath day.

Now in the name of Almightie God, (who rested, having created Heaven and Earth) and of his eternal Sonne Iesus, the Redeemer of

1 Cor.

Exod 31.

Melius enim arare quam saltare in Sabbato. Aug.in tit, Psal,

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Rom. 20 12, &c. 2 Thef.

2.8,&c.

his Church, who shall shortly come on the dreadfull day of doome, to judge all men according to the obedience, which they have shewed to his Commandements: I require thee, who readest these words, as thou wilt answer before the face of Chrift, and his holy Angels at that day, that thou better weigh and consider whether Dancing, Stageplaying, Masking, Carding, Dicing, Tabling. Cheffe playing, Bowling, Shooting, Beare baiting, Carousing, Tipling, and such other fooleries of Robbin bood, Morrice-dances, Wakes, and May-games, be exercises that God will bleffe and allow on the Sabbath day. And feeing that no action ought to be done that day, but fuch, as whereby wee either blesse God, or looke to receive a bleffing from God; how darest thou doe those things on that bleffed day, on which thou darest not to pray to God to bestow a bleffing on it to thy use? heare this, and tremble at this, O prophane youth, of a prophane age.

O heart all frozen, and voide of the feeling of the grace of God! that having every day in fixe, every houre in every day, every minute in every houre, so tasted the sweete mercy of thy God in Christ, without which thou hadft perished every moment; Yet canft not finde in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he hath referved for his owne praise and worship. Let men in defence of their prophannesse, object what they will, and answer what the Devill puts in their mouths: yet I would wish them to remember, that seeing it is an ancient Tradition in the Church, that the Lords fecond comming shall be upon the Lords Day; how little joy they should have, to be overtaken in those carnall sports to please themselves, when their master should find them in spiritual exercises serving him. The prophanest wretch would then with rather to be taken kneeling at prayers in the Church, then skipping like a Goat

Lattan. 1.

Goat in a daunce. If this cannot moove, yet I would wish our impure gallants to remember, that whilest they thus daunce on the Lords day, (contrary to the Lords Commandement) they doe but dance about the pits brinke; & they know not which of them shall first fall therein. Whereinto being once fallen, without repentance, no greatnesse can exempt them from the vengeance of that great God, whose Commandement (contrary to their knowledge and conscience) they doe thus presumptuously transgresse. If then Gods Commandement cannot deterre thee; nor Gods Word advise thee: I say no more, but what S. lohn faid before me, * Hee which is filthy, let him be filthy ftill. For the second.

Apo. 12.

11

This was the last and heaviest curse that St. John wished spirituall Babylon.

a. The consecration of the Sabbaths rest consists in performing three sorts of duties. Frst, before: Secondly, at: Thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercises, are:

I. To

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1. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy minde the better fitted to fanctifie the Sabbath on the next day. For want of this preparation, thy felfe and thy fervants being tyred with labour and watching the night before, are fo heavy, that when you should be ferving God, and hearing what his Spirit faith unto the Church for your foules instruction; you cannot hold up your heads for Aceping: to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us not onely to keep Holy; but also to remember afore-hand the Sabbath day, to keepe it holy by preparing our hearts, and remooving all bufinesse that might hinder us to confecrate it, as a glorious day unto the Lord. Therefore whereas the Lord in the other Commandements, doth but either bid or forbid: hee doth both in this Commandement, and that with a speciall memorandum: As if a Master should charge his fervant

Apoc. 2.

Ifa.56.2. &c.and \$1.13, &c.

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fervant to look well unto ten things of great truft; but to have a more speciall care to remember one of those ten, for divers weighty reafons: should not a faithfull servant that loves his Mafter, Thew a more peciall care unto that thing above all other businesses?

Exod. 16 23,&c.

Thus Mofes taught the people overnight to remember the Sabbath: and it was a Holy custome among our forefathers, when at the ringing to Prayer on the Eve before, the Husbandman would give over his labour in the field, and the Trades man his work in the shop, and goe to Evening Prayer in the Church, to prepare their foules; that their mindes might more cheerefully attend Gods worship on the Sabbath

Ex0.9. IC. 1 Cor.7.5 Gen. 35

Thef. 4.4.

1 Sam. 21.5. Exo. 19.

16. Pf. 9.22.

Eccl. 4.

17.

To possesse that night the vefsell in holine se and honour: that thou maift present thy soule more purely in the fight of God the next morning.

To rife up early in the morning on the Sabbath day. Be carefull

therefore

therefore to rife fooner on this day then on other daies; by how much the service of God is to be preferred before all earthly businesses. For there is no Master to serve so good as God: and in the end, no morke shall be better rewarded then his service.

4. When thou art up, confider with thy felfe, what an impure finner thou art; and into what an holy place thou goest to appear, before the most hely God, who feeth thy heart, and hatethall impuritie and hypocrifie. Examine thy felfe therefore before thou goest to Church, what grievous finnes thou haft committed the week past; confessethem unto God, & earnestly pray for the pardon and forgivenesse of them, and so reconcile thy selfe with God in Christ. Renew thy vowes to walk more confcionably, and pray for an increase of those graces which thou haft, and a fupply of those which thou wantest. But especially pray, that thou maist have Grace to heare the Word of God, read

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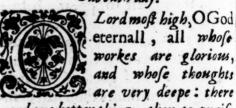
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read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher to speake something that may kill thy sinne, and comfort thy soule, which thou maist doe in this or the like sort.

Col. 4.3.

A Morning Prayer for the Sabbath day.

Pfal. 91.



can be no better thing, then to praise thy Name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath day. For it is thy will and Commandement, that we should sanctifie this day in thy service and praise and in the thankfull remembrance, as of the creation of the world by the power of thy Word: so of the redemption of Mankinde by the death of thy Son.

Thine (O Lord) I confesse, is greatneffe, and power, and glory, and victory, and praise: for all that is in heaven and earth is thine: Thine is the Kingdome, O Lord, and thou excelleft as head over all. Both riches and honour come of thee, and thou raignest over all, and in thine hand is power, and frength: and in thine hand it is to make great, & to give grace unto all. Now therefore, O my God, I praise thy glorious Name: that whereas I wretched finner, having fo many waies provoked thy Majesty to anger, and displeasure; thou notwithstanding, of thy favour, and goodnesse, (passing by my prophannesse and infirmities) hast vouchsafed to adde this Sabbath againe unto the number of my daies. And vouchfafe, O heavenly Father, for the merits of Iefus Christ thy Sonne (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me'all my finnes and misdeeds, Especially, O Lord, * cleanse my soul from those filthy finnes, with the bloud of thy most

I Chron. 29.11, &c.

* Here thou maiest confesse whatfoever fin of the last week clogs thy confci. ence. John I. 19.

1 Clon

94:30

moff pure, and undefiled Lambe, which taketh away the finnes of the world, and let thy Holy Spirit more and more fubdue my corruptions, that I may be renewed after thing owne Image, to ferve thee in newneffe of life, and boline fe of converfation. And as of thy mercy, thou haft brought me to the beginning of this bleffed day; fo I befeech thee, make it a day of Reconciliation, betwixt my finfull foule, and thy diwine Majeffie. Give mee grace to thake it a day of Repentance unto thee, that thy goodnesse may seale it to be a day of pardon linto mee: and that I may remember, that the keeping holy of this day, is a Commandement which thine owne finger hath written; That on this day, I might meditate on thy glorious works of our Creation, and Redemption, and learn how to know, and to keepe all the rest of thy Holy Laws, and Commandements. And when anon, I shall with the rest of the Holy Aslembly, appeare before thy presence in thy house

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to offer unto thee our Morning Sacrifice of praise, and Prayer and to heare what thy Spirit, by the preaching of thy Word, Shall peake unto thy Servant; O let not my finnes stand as a Cloud, to stop my Prayers from afcending unto thee; or to keep back thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to thinke, that three parts of the good Seede fals upon bad ground. Olet not my heart be like the high may, which through hardnesse, and want of true understanding, receives not the Seede, till the evill one cometh and catcheth it away: nor like to the stony ground, which heareth with joy for a time, but falleth away as soone as persecution ariseth for thy Gospels sake: nor like to thorny ground, which by the cares of this world, and the deceitfulne fe of riches, choaketh the Word which it heareth, and makes it altogether unfruitfull: but that like unto the good ground, I may heare thy Word, with an honest and good bears.

Mat. 13. 1.&c. Luk.8. heart, understand it, and keepe it, and bring forth fruit with patience in that measure that thy Wisdome shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the doore of utterance unto thy faithfull servant, whom thou halt sent unto us to open our eyes that wee may turne from darkenesse to light, and

from the power of Salan anto God: that wee may receive forgivenesse of

Col.4.3.

Act. 26.

1 Thef.
5.13.
Heb. 13.
17.
1 Cor.
11.10.
Eph. 3.
10.
1 Pet. 1.

12.

finnes, and inheritance among them which are sanctified by faith in Ckrist; And give me grace to submit my selfe unto his Ministery, as well when he terrisieth me with judgements, as when he comforteth me with thy Mercies. And that I may have him in singular love for his works sake; because he matcheth for my soul, as he that must give an account for the same unto his Master: And give me grace to behave my self in the holy Congregation with comlinesse and reverence, as in thy presence, & in the sight of thy holy

Angels: Keep me from drowzines

and

and fleeping, and from all wandring thoughts, and worldly imaginations: fanctifie my Memory, that it may be apt to receive, and firme to remember those good, and profitable Doctrines which shal be taught unto us out of thy Word. And that through the affiftance of thy Holy Spiric, I may put the same lessons in practice, for my direction in prosperitie, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godlesse and prophane persons spend in their own luits, and pleasures, I (as one of thy obedient fervants) may make my chiefe delight to confecrate it to thy glory and honour, not doing mine owne waies, not seeking mine owne will, nor speaking a vaine word; but that ceasing from the workes of finne, as well as from the workes of mine ordinary calling, I may through thy bleffing, feele in my heart the beginning of that eternall Sabbath, which in unspeakeable joy, and glory I shall cele-

Ifa.58.

13.

Ifa.66.

celebrate with thy Saints and Angels, to thy praise, and worship, in thy Heavenly Kingdome for ever-more. All which I humbly crave at thy hands, in the name, and mediation of my Lord Jesus; in that forme of Prayer which hee hath taught me.

Our Father which art in beaven,

dec.

Having thus in private prepared thine owne foule, if thou hast the charge of a Family, call all thy household together, reade a Chapter, and pray as in the weeke dayes: but remember so to dispatch these private preparations, and duties, as that thou and thy Family may bee in the Church, before the beginning of Prayers. Else your private exercises are rather an hinderance then a preparation. And as thou (and thy household) doe goe in all reverence towards the Church, let every one meditate thus with himselse.

Things

Things to be meditated as thou goest to the Church.

Court of the Lord, and to speake with the great God by prayer, and to heare his Majestie speake unto thee by his Word: and to receive his ble sfing on thy soule, & thy honest labour, in the 6. dayes last past.

2. Say with thy self by the way, As the Hart brayeth for the rivers of mater, so panteth my soule after thee, O God. My soule thirsteth for God, even for the living God. When shall I come and appeare before the presonce of God? For, a day in thy Courts is better then a thousand other where. I had rather be a doore-keeper in the House of my God, then to awell in the Tabernacles of wickednesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy feare will I worship toward thine body Temple.

3. As thou enterest into the Church, say, How fearefull is this place, this is none other but the house

Pfa. 10.4.

Pfal. 42.

Pfal. 84.

Pfal. 5.8.

Gen. 18 16,17. 1 Cor. 14.25. Pfa. 26.8

Pfa. 27.5

Pfa, \$3.6

of God, this is the gate of Heaven, Surely, the Lord is in this place : God is in this people indeed. And prostrating with thy face downward, being come to thy place, fay, O Lord, I have loved the habitation of thy House, & the place where thy Honour Pfa. 27.4 dwelleth. One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the daies of my life, to behold thy beauty, and to visit thy Temple: therefore will I offer in thy Tabernacle sacrifices of joy, I will fing and praise the Lord. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and beare me. Doubtleffe, kindneffe, and mercy shall follow me all the daies of my life, and I shall remain a long season in the House of the Lord. And this is that preparation, or looking to our feet; whereto Solomon adviseth us, before we enter into the House

Eccle. 27.

of God.

The

The second sort of duties, which are to be performed at the time of the holy assembly.

7Hen Prayers beginne, lay aside thine owne private Meditations: and let thine heart joyne with the Minister, and the Whole Church, as being one body of Christ: and because that God is the God of order, hee will have all things to be don in the Church with one heart and accord: and the exercises of the Church are common & publick. Is is therefore an ignorant pride, for a man to thinke his owne private prayers more effectuall then the publike prayers of the whole Church. Solomon therefore advifeth a man not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, fing when they fing, and in the action of kneeling, standing, fitting, and fuch indifferent ceremonies (for the avoiding of fcandall, the continuance of cha-

1 Cor. 13 12. Act. 7. 2. 46.& 4.

Eccle. 5.11

Ezek. 44.
10.
Pla 310.

3.

* Cum Romam venio, Fijuno Sabboto: cum bic (um, non Fij47.0: Sic & tu ad anam forte Ecclesiam VIZ.Cris cjus moremferva. aciquam non vis iff foundalo, nes quenqua tibi. Amb. confil. August. Epist. ad Januar. Luk 4. 20. Luk. 29. 68.

rity, and in testimony of thine obedience) consirme thy selfe to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding, and applying the Word of the Lord, looke upon him, for it is a great belpe to firre up thine attention, and to keepe thee from wandring thoughts : To the eyes of all that were in the Synapoques are faid to be fastened on Christ whilest he preached : and that all the people hanged upon him when they heard Remember that thou art there as one of Christs Disciples, to learne the knowledge of Salvation, by the remission of sinnes, through the render morey of God, Luk. 7. verf. 7.

Bee not therefore in the Schoole of Christ, like an idle Boy in a Grammar Schoole, that often heareth but never learned his lesson; & still goeth to Schoole, but profiteeh nothing. Thou hatest it in a childe, Christ detesteth it in thee. To the end therefore, that thou may-

est the better profit by hearing.

of the Text.

2. The chiefe summe or scope of the holy Ghost in that Text.

7. The division or parts of the

4. The Doctrines; and in every doctrine, the proofes, the reasons, and

uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon: and therefore much wished to bee put in practife of all faithfull Pastors, who defire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confused, then labour to

remember:

I. How many things hee taught, which thou knewest not before: and be thankefull.

of thy conscience telsthee that thou

are guilty; and therefore must be amended.

to, which are not so perfect in thee, and therefore endeavour to practise them with more zeale, and diligence.

Ifa.2.2. A&.10. 33. I Cor. 17.15. Gal. 4. 14 1 Theff. 2.13. Apo 2.7. Luk. 24. 22. * Luk. 11. 28. b Rom. 15.16. c Deut. 33.3. d Joh. 10. 17. · Joh. 8. 47.818. 37. Luk.8.

21. Mark.3.

35.

But in hearing, apply every speech as spoken to thy selfe, rather by God then by Man: and labour not fo much to heare the Word of the Preacher founding in thine eare as to feele the operation of the spirit, working in thy heart. Therefore it is faid fo often, Let him that hath an eare, heare what the spirit speakes to the Church. And Did not our bearts burne within us, whilest bee opened unto us the Scriptures? And thus to heare the Word, hath a a bleffing promised thereto. It is the acceptablest b facrificing of our felves unto God. It is the c furest note of Christs Saints: the d trueft mark of Christs sheepe: the capparentest signe of Gods Elect: the very bloud as it were, which uniteth us to be the f spiretuall kinred, brethren, and Sifters Sisters of the Sonne of God. This is the best Art of memory for a good hearer.

When the Sermon is ended:

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou haft returned thankes and praise to God by an after prayer, and finging of a Pfalme. And when the bleffing is pronounced, fland up to receive thy part therein, and heare it: as if Christ himselfe (whose Minister hee is) did pronounce the same unto thee: for in this case it is true : Hee that beareth you, beareth mee; and the Sabbath day is bleffed, because God hath appointed it to be the day, wherein by the mouth of kis Ministers, hee will bleffe his people, which heare his Word, and glorifie his Name. For though the Sabbath day in it felfe be no more bleffed then the other fixe dayes; yet (because the Lord hath appointed it to holy uses above others) it doth as farre excell the other dayes of the Weeke: as the

Ezec 46.

Luk. 10.

Num 6.

the confectated bread (which we receive at the Lords Table) doth the common bread which we extend our owne table.

draw neere to the Lords Table in the Wedding Garment of a faithfull and penitent heart, to bee partaker

of so holy a banquet.

And when Baptisme is to be ad ministred, stay, and behold it with all reverent attention, that fo thou mailt: First, shew thy reverence to Gods ordinance. Secondly, that thou mayest the better consider thine owne ingrafting into the visible body of Christs Church : and how thou performest the vowes of thy new Covenant. Thirdly, that thou maiest repay thy debts in praying for the infant which is to bee baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his blond, and Spirit. Fourthly, that thou mayest asfift the Church in praising God for grafting another member into his myficall

mystical body. Fifthly, that thou mayest proove whether the effects of Christs death killeth sin in thee, and whether thou be raised to newnesse of life, by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankefull for his grace. Sixthly, to shew thy selfe to be a free-man of Christs Corporation: having a voice or consent in the admission of others into that Holy society.

3. If there be any Collection for the poore, freely without grudging bestow thine Almes, as God hath

bleffed thee with abilitie.

And thus farre of the duties to be performed in the Holy Affembly.

Now of the third fort of duties after the Holy Assembly.

A S then returnest home, or when thou art entred into thy House: meditate a little while upon those things, which thou hast heard. And as the cleane heasts

2 Cor. 6. 4. 2 Cor.9. 5,6,7, beafts which chem the cudde, fo

Pf. 119.

Mat. 13.

II.

19.

Lev. 11.3 must thou bring againe to thy remembrance, that which thou haft heard in the Church. And then kneeling down, turne all to a prayer, befeeching God to give fuch a bleffing to those things which thou hat heard, that they may be a dire-Clion to thy life, and a confolation untothy foule. For till the Word be made thus our owne, and as it were close hidden in our hearts: we are in danger left Satan Reale it away, and we shall receive no profit thereby: And when thou goest to dinner, in that reverend, and thankfull manner before presc ibed, remember according to thine abilitie to have one or more poore Christians, whose hungry bowels may be refresheed with thy meate: imitating holy lob, who protested that hee did never eate his morfels alone, without the good company of the poore

and fatherleffe: that is the Commandement of Christ our Master, Luk. 14.13. Or at least wife, fend some part of thy Dinner to the

poore,

Job 31.

17,18.

poore, who lies fick in the back Lane, without any Food. For this will bring a bleffing upon all thy works, and labours; and it will one day more rejoyce thy foule, then it doth now refresh his body, when Christ shall say unto thee, O blessed childe of God, I was an hungred, and thou gavest me meat &c. And for as much as thou hast done it for my sake, to the least of these my. Brethren, I take it in as good part, as if thou hadst done it to mine own selfe.

When dinner is ended, and the Lord praysed: call thy family together, examine what they have learned in the Sermon: commend them that doe well, yet discourage not them whose memories or capacities are weaker; but rather helpe them, for their will, and minds may be as good. Turne to the proofes which the Preacher alleadged, and * rubbe those good things over their memories againe. Then sing a Psalme or more. If time permit, thou maiest teach, and examine them in some part of the Catechisme: con-

Hest. 9.31 Deut. 15. 10,&c.

Mart. 25.

If thou be a private man, cither performe these holy duties by thy felfe, or joyne with fome godly family in the performance of. them. Att 17.11 Hcb. 5 14. Mat. 26. Iam. 5.13. * Deut. 6. 7.30. Heb. 6. 1.

ferring

Heb. 5.

ferring every point with the proofs of the holy Scripture: This will both increase our knowledge, and sharpen our memory: seeing by experience we finde that in every trade they who are most exercised, are ever best expert. But in any wise, remember so to dispose all these private exercises, as that thou maist be with the first in the holy congregation at the Evening exercise; where behave thy selfe in the like devotion, and reverence, as was prescribed for the Holy Exercise of the Morning.

After Evening Prayer, and at thy Supper, behave thy selfe in the like religious, and holy manner, as was formerly prescribed. And either before, or after Supper, if the seafon of the yeer, and the weather do

ferve:

T. Walke into the fields, and meditate upon the Worker of God; for in every Creature thou mailt reade, as in an open Booke, the Wifedome, Power, Providence, and Goodneffe of Almighty God. And how that

Pial.92.
5 and 19
2.8c.8
8.13,8c.
Rom.1.
19,20.
Prefentem narral quelitet berba
Deam.

that none is able to make all thefe things in the variety of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God.

Ja. 40.26

2. Confider how gracious he is; that made all these things to ferve HS.

Pfal.8.

3. Take occasion hereby, to flirre up both thy felfe, and others to admire and adore his Power, Wifedome, and Goodne fe : and to thinke what ungratefull wretches wee are, if we will not (in all obedience) ferve, and honour him.

4. Hany neighbour be ficke, or in any heavinesse, goe to visit him. If any be falme at variance, helpe to reconcile them.

Matth 25.35. Jam.s. 14,&c.

To conclude, three forts of works may lawfully be done on the Sabbath day.

I. Works of Piety, which either directly concerne the Service of God, though they be performed by bodily labour: as under the Law, the Priests did labour in killing, and dreffing the Sacrifices, and burning 11.5.

A&t. 12.

2 King. 4.

burning them on the Altar. And Christians under the Gospel, when they travell farre to the places of Gods worship; it is but a Sabbath dayes journey, like to that of the Shunamite who travelled fro home to heare the Prophet on the Sabbath day, because she had no teaching neer her owne dwelling. And the Preacher, though he laboureth in the sweate of his brows, to the wearying of his body, yet he doth but a Sabbath daies work. For the holy end fanctifieth the worke, as the Temple did the Gold, or the Altar the gift thereon. Or elfe fuch bodily labour, whereby the people of God are affembled to his worship: as the founding of Trumpets under the Law, or the ringing of Bels under the Cospel.

17.19. Num. 10. 2,3. a I King. 29.5. Mar. 2. 4. b Mat. 29. 13. c Luk. 13. 15. d Mat. 12. 1. e Heft. 1. 12. 2 Cor. 11. 2 2.24. f | Cor.

16.1,

Mat. 23.

2. Workes of Charity, as to a fave the life of a man, or b of a beast, to c fodder, mater, and dresse Cattell: to make honest a provision of meate, and drink, to refresh our selves, and to c relieve the poore: to wish the sick, to make f Collections

for

for the paore, and fuch like.

3. Workes of necessity, not fained, but present, and imminent, and fuch as could not be prevented before, nor cannot be deferred unto another day. As to refift the invasion of Enemies, or the robberies of Theeves, to quench the rage of fire, and for Phylicians to flanch, or let bloud; or to cure any other deferate difease : and for Midwives to helpe women in labour : Marriners may doe their labor: Souldiers being affayled may fight: and * Posts may ride for the publick good, and fuch like. On these or the like occasions. a man may lawfully worke. Yea, and when they are called, they may upon any of these occasions, goe out of the Church, and from the holy exercises of the Word and Sacraments: provided alwayes, that they be humbled, that fuch occasions fall out upon that day and time; and that they take no Money for their paines on that day, but onely for their stuffe, as in the feare of God, & conscience of his Commandement: When

Nuncius
praceps
excipitur
à Sabbato
Jud. Comment. Sup.
Num.133

When the time of rest approacheth, retire thy selfe to some private place: and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that hee should, but that hee commits many breaches thereof, in his Thoughts, Words, and Deedes, humbly crave pardon for thy defects, and reconcilethy selfe unto God, with this or the like Evening Sucrifice.

A private Evening prayer for

¹ I(a. 61, 3. Gen. 18 ² 7. ^c Heb. 12 ² 9. ^d Job 21. 18. ^e Pfa. 51. 3. ^f Zach. 3. ^f Zach. 3. ^f Job 21.

11.31.

Holy a, Holy, Holy,
Lord God of Sabbath,
Suffer mee, who am
but b dust and ashes, to
specially I know that thou
and a companing fire, I acknowledge that I am but withered of tubble. My e some sare in thy sight, and
Satan stands at my right hand to
accuse mee for them; I come not
to excuse, but to sjudge my selfe
worthy

worthy of all those judgements; which thy Inflice might most justly inflict upon mee a wretched creature, for my finnes and transgressions. The number of them is great, the nature of them is fo grievous that they make mee leeme vile in mine owne eles, how much more loathforne in thy fight? I confesse they make mee so farre from being worthy to be called thy Sonne; that I am altogether shinorthy to have the name of thy meaneft Servant: And if thou shouldest but recompence me according to my defert, the earth (as weary of fuch a finfull burthen) should open her mouth, and fwallow mee ip, like one of Dathans Family; ino the bottomleste pit of hell. for if thou diddest not spare the aturall branches, those Ingels of lorious excellency; but hurledft hem downe from the beavenly abitations, into the paines of hel-Ish darknesse, to be kept unto damation, when they finned but once gainst thy Majesty; and diddest expell

2 Sam.6. 22. Luk, 15.

Pfa. 106.

2 Pet. 2.4

Gen.3.

Rom. 2.5

John 15.16.

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expell our first Parents out of Paradife, when they did but transgresse one of thy lawes; alas, what vengeance may I expect, who have not offended in one fin onely, heaping daily fin upon finne, without any true repentance, drinking iniquitie as it were water, ever powring in but never powring out any filthinesse: and have transgressed not one, but all thy holy Lawes, and Commandements? Yea, this prefent day, which thou hast straightly commanded me to keep holy, to thy praise, and worship, I have not fo religiously kept, and observed, nor prepared my foule in that hoisnesse, and chastitie of heart, as was fit to meete thy bleffed Majesty in the holy assembly of thy Saints. I have not attended to the preaching of thy Word, nor to the admini Aration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though! was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowfinesse. And when

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when I was awake, my mind was so distracted & carried away with vaine and worldly thoughts, that my foule seemed to be absent, and out of the Church. I have not fo duely (as I should) meditated with my felfe, nor conferred with my family, upon those good instructions which we have heard & received out of thy holy Word, by the publicke Ministery. For default whereof, Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them, as thogh they had never beene heard. And my Family doth not thrive in knowledge and fanctification under my government as they shold. Though I know where many of my poore brethren live in want & necessity, and some in paine, and comfortles, yet I have not remembred to relieve, the one with my almes, nor the other with confolations: but I have feasted my felfe, and facisfied mine owne lust. I have spent the most part of the day in

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* H ra confelle whatfeever fault thou hift done that day by omillion or commillion . and then letching from thy hearr a derpe high, fay Pfa. 105.6 Iam. 2.13. Rom 5. 20.

Ezek.33.

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Luk.18.

in idle talke, vaine sports, and evercifes : yea Lord, I have &c. * And for all these my sinnes, my conscience cries guilty, thy Law condemnes me; and I am in thy hand to receive the sentences & curse that is due to the wilfull breach of fo holy a Commandement But what if I am by thy Law condemned?yet, Lord, thy Goffel affures me that thy morcy is above all thy works: that thy grace transcends thy Law: and thy goodnes delighteth there to raigne, where finnes doe most abound. In the multitude therefore of the mercies, and merits of Iefus Christ my Saviour, I beseech thee, O Lord, (who despisest not the fighing of a contrite heart, nor desirest the death of a penitent finner) to pardon and forgive mee all these my sinnes, and all the errours of this day, and of my whole life; and free my foule from that curse and judgement which is due unto mee for them Thou that didft justifie the contrice Publican for foure words of confession, and receivedst the Prodigall

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gall child (when hee had spent all the stocke of thy grace) into fayour upon his repentance : pardon my sinnes likewise, O Lord, and suffer me not to perish for my trasgressions. Oh spare mee, and receive mee into thy favour againe. Wilt thou (O Lord) reject mee, who hast received all Publicans, Matth. 2 Harlits, and sinners, that upon re- 31.32. pentance fued to thee for grace! Shall I alone be excluded from thy mercy: Farre bee it from mee to thinke so: for thou art the same God of mercy unto mee, that thou wast unto them, and thy compassions never faile. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy fevere justice against mee a sinner : but exercise thy long sufferance in forbearing thine owne creature. I have nothing to present unto thee for a latisfaction, but onely those bloody wounds, bitter Death, and Paffion, which thy bleffed Sonne, my onely Saviour, hath suffered for

Iam. 3 22

H.b. 12.

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for me. Him (in whom onely thou art mellpleased) I offer unto thee for all my finnes, wherewith thou art displeased. Hee my Mediator, the request of whose blood, speaking better things then that of Abel, thy mercy can never gaine-fay. Illuminate my understanding, and fanctifie my heart with thy holy Spirit, that may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandements to keepe them, thy Iudgements to avoid them; and thy fweet promifes to relye upon them in time of mifery and distresse. And now, O Lord I refigne my felfe to thy most holy Will: O receive me into thy favour: and fo draw mee by thy grace unto thy felfe, that I may as wel be thine by love and imitation, as by calling, & creation. And give me grace fo to keepe holy thy Sabbaths in this life; as that (when this life is ended) I may with althy Saints Saints and Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore, Amen,

And then calling thy family together, thut up the Sabbath with the Meditations and Prayers before prescribed for thy Family. And the Lord will give thee that night a more sweete and quiet rest then ordinary, and prosper thee the better in all the labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publike.

Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

He extraordinary Practice of Piety confilts, either in Fasting or Feasting.

1. Of the Practice of Piety in Fa-

fing.

There are divers kindes of Fa- 1. Coachi. fting: First, a constrained Fast, as

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Nibil pe biculofiss babitudine corporis

extreme bona, detrabenda

funt ergo per jejuni um redundamia, ne

namia, ne namia (40 pondere

fratta fuc cumbat. Bali bom,

3. Poli:i-

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tum. 4. Miratu ofum.

5. Qu'tidianum.

Tim. 3.3

Tit 2.3 Prov.31.

Prov. 3 1.

or having food, cannot eate it for heavinesse or sicknesse, as it befell them who were in the b Ship with Saint Paul. This is rather Famine then Fasting.

Secondly, Anaturall Fast, which

when men either have not food to eate as in the a Famine of Sumaria;

Secondly, Anaturall Fast, which wee undertake Physically, for the

health of our body.

Thirdly, A civil Fast, which the Magistrate enjoyneth for the better maintenance of the Commonwealth: that by using Fish as well as sless, there may bee greater plenty of both.

Fourthly, Amiraculous Fast, as the fortie daies fast of Moses and Elias, the types; and of Christ, the substance. This is rather to bee ad-

mired, than imitated.

Fiftly, A daily Fast, when a man is carefull to use the Creatures of God with such moderation, that he is not made heavier, but more cheerfull to serve God, & to doe the duties of hi calling. This is especially to be observed of Ministers and Iudges. Sixtly,

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h e 2 Cor. 6.

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Sixtly, A Religious Fast, which a man voluntarily undertakes, to make his body, and soule the fitter to pray more fervently unto God, upon fome extraordinary occasion. And of this Falt onely wee are to treat. The Religious Fast is of two forts, either private or publicke.

1. Of a private Faft.

Hat we may rightly performe a private Fast, foure things a: e to be observed: First, the Author: Secondly the Time, and Occasion. Thirdly, the Manner : Fourthly, the Ends of private Fasting.

1. Of the Anthor.

The first that ordained Fasting was God himselfe in Paradife : and it was the first Law that God made in commanding Adam to abstaine from eating the forbidden fruit. God would not pronounce nor write his Law without Fasting, and in his Law commands all his people to Fast So doth our Saviour Christ teach all his Disciples under the

Ie janium in Para difo pra-Scriptam eft, reverere tgitur jejunii ca_ nittem. Bahl. bom. cap. de jeju. Ex0.19.3. Levit. 23 Matth, 6.

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* Qui je-Junat, An giloran שניני שווים co dum p suc I fimis contentus A finitiludinem umillis affequitu Bafil. hom. de lejun. Natura os parvum, & guttur ar flum homini dedit. Duamdin jejunavit Adam, in Paradifo fuit, com medit. & ejestus est Hieren.

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New Testament likewise: By religious Fasting a man comes neerest the life of * Angels, and to doe Gods will on earth, as it is done in heaven. Yea, Nature seemeth to teach man this duty, in giving him a little mouth and a narrower throate: for nature is content with a little, grace with leffe. Neither doth nature and grace agree in any one act better than in this exercise of religious fasting, for it strengthneth the memory and cleareth the minde, illuminateth the understanding, and bridleth the affections: mortifieth the flesh, and preserveth chastity, preventeth sickenesse, and continueth health; it delivereth from evils, and procureth all kind of bleffings.

By breaking this Fast, the Serpent overthrew the first Adam, so that he lost Paradise But by keeping a Fast, the second Adam van quishedthe Serpent, and restored us into heaven. Fasting was she who covered Noah safe in the Arke, whom Intemperance uncovered, and lest starke naked in the Vine-

yard.

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yard. By falting, Let quenched the flame of Sodome, whom drunken. neffe forched with the fire of Incest. Religious Fasting, and talking with God, made Moses face to thine before men; when Idolatrous eating and drinking caused the Israedites to appeare abhominable in the light of God. Ir capt Elias in an Angelicall Coach to Heaven: when voluptuous Ahab was lent in a bloody Chariot to Helt. It made Herod beleeve that tohn Buptift should live after death by a bleffed Resurraction: when after an intemperate life, hee could promife nothing to himselfe, but eternal death and destruction. O divine Ordinance of a divine Author.

2. Of the Time . 1.

The holy Scripture appoints no Time under the New Testament to fast, but leaves it unto Christians owne free choise, Rom. 14.3. I Cor. 7.5. to fast as occasions shall be offered unto them, Mat. 9.15. As when a man becomes an humble and earliest suiter unto God for the pardon T 5

Precepta ese jeinni um visco quibus autemárebus non opor teat jejurare, o quibus o porteat pracepto Domini vel Apo-Holorum n min vemo de finitum. Aug. ad Caffalan. Epilt 86.

Indifferenser je junandum, ex atbierie, non ex smperso mova di (ciplina, pro temporibus, o caufis u. miuscujusq; Ter.adver. Prvchic. Morranus barets us Primme craf qui je union rum leges praferipfit, Eul. Eccle. mift.lib 5. enp. 18.ex Apollon. . Lev. 23 32. Tolh. 7. 6. 2 3am 30. Heft 4. 16.

* Lev. 23. 28. 36. loel.1.14. and 2.15. d 2 Sam. 3. 35. Ezra 10.3. Efter 4.16.

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of tome groffe finne committed:or for the prevention of some sinne. whereunto a man feeles himfelfe by Sathan follicited : or to obtaine fome speciall bleffing which hee wants : or to avert some judgment which a man feares, or is already falne upon himselse or others: or laftly, to subdue his flesh unto bis. Birit, that he may more cheerefully powre forth his foule unto God by prayer. Upon these occasions a man may fasta a day or o longer, as his occasion requires, and the confitution of his body, and other needefull affaires will permit.

3 Of the manner of a private Fast. The true manner of performing a private Fast, consists partly in outward, partly in inward actions.

The outward actions are, to abstaine for the time that wee fast:
1. From all morldy businesse & la
bear, making your fasting day, as it
were a Sabbath day, Le. 23.28. For
worldly businesse will distract our
minds from holy devation: 2. From
all manner of food, yea from d break
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and water, to far as health will permit: I. That fo we may acknowledge our owne indignity, as being unworthy both of life, and all the means for the maintenance thereof. 2. That by afflicting the body, the foule which followes the constitution thereof, may be the more humbled. 3. That fo we may take a godly e revenge upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the bunger of our bodies, through want of these earthly things, our foules may learn to hunger more eagerly after fpirituall, and heavenly food. 5. To put us in mind, that as we abstain from food, which is lawfull, fo we should much more abstaine from Sinne,

which is altogether unlawfull,
Thirdly, from good, and costly
fapparell; that as the abuse of these
pusses us up with pride; so the laying aside their lawfull use may witnesse our hamility. And to this end
in ancient times they used (speciall
in publike Fasts) to puts, on Sack
cloth, or other course apparell. The

e 2 Cor.

Duid prodest vacuare corpus ab estis, & arimam rep'ere pescatis. Aug. de temp. Ser.

Exo.33-5,6. g Hell. 41 1,2loh.345-6 lock 143-Matthe-11,21. equity hereof still remaineth; especially in publike Fasts, at what time to come into the assembly with starehed bands, crisped haire, brave apparell, and decked with stowers or perfumes argueth a soule that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the sull measure

of h ordinary sleepe. That thou maist that way also humble thy body: and that thy soule may watch and pray, to be prepared for the comming of Christ. And if thou wist breake thy sleepe early and late for world-by gaine: how much more shouldest thou doe it for the service of God?

And if Ahab (in Imitation of the godly) did in his Fast lie in Sacke-cloath, to breake his sleepe bynight, what shall we thinke of those, who on a Fasting day will yeeld themselves to sleepe in the open Church?

Fiftly, and lastly, from all outward pleasures of our senses. So that as it was not the * throate one-ly that simed so must not the throat onely be punished; and therefore we

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h 2 Sam. 12.16. Joel 1.13 Helt 4.3

Kin. 21
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* Si fold
gula peccarit, fola
jejuner, et

jufficit: S vero peccaverunt et membra cetera, cur non jeju-

ipfa? Bern. Serm. Quadrag

neni 19

Quadrag.

must endeavour to make our eyes (as at al times, so) especially on that dayto fast from beholding vanities: our eares from hearing Mirth, or Musicke, but such as may move to mourne, our nostrils from pleafant [mels: our tongues from lying, difsembling, and flandering: yea, the use of the Marriage bed must be omitted in a religious reverence of the Divine Majesty, that so nothing may hinder our true humiliation, but that all may be fignes that wee are unfanedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things, .. Repentance.

2. Prayer.

Repentance hath two parts.

1. Penitency for finnes paft.

2. Amendment of life in time to come.

This Penitency consists in three thing. First, an inward in fight of fin, and sense of misery. Secondly, a bewailing of thyvile estate. Thirdly, an bumble and particular confessi on of all thy knowne finnes.

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WITH VOICE.

1. Of the inward infight of sinne,

and sense of misery.

This sense and insight will be effected in thee: First, by considering thy fins, especially thy groffe fins, according to the circumstances of the time when, place where, manner how, and persons with whom it was committed. Secondly, the Majesty of God against whom it was done : and the rather, because thou diddest such things against him since he became a Father unto thee, and bestowed so many sweete bleffings in bountifull manner upon thee. Thirdly, ir considering the eurses which God hath threatned for thy finne :- how grievously God hath plagu'd others for the same fault, and how that no meaves in Heaven or Earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastty, that if God loves thee, hee must chasten thee ere it bee long, with some grievous affliction, unlesse thou dost prevent him by speedy & unfained

unfained repentance. Let these & the like considerations, so prick thy heart with forrow, that melting for remorfe within thee, it may be diffolved into a fountain of tears, trick. ling downe thy mournefull cheeks. This mourning is the beginning of true fasting, and therefore ofttimes a put for fasting, the first, and principall part for the nhole action. 2. Of the bemailing of thine owne

estate.

Bervailing or lamentation, is the pomring out of the inward mourning of the beart; by the outward meanes of the voyee, and seares of the eyes. With such stiall earnest ne ffe & importunitie in prayer, is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effett of our faith, he cannot be difpleased with it. For if hee heard the moanes which extremity wrung from I/mael, and Hagar: and heareth the cry of the young Ravens, and roaring of Lions: how much rather will be heare the mournefull lamentation which his own children make

* Matth. 9.15. Can the Children י שוני ועוסמי then fhall they faft: and Mark and Lake for mourn have falt Exami ples. Pial. 6.& 22.8 38. \$ 79.and Icremies Lament. loel . 2,12 Ier. 31. 18 19,20. Gen.II. 17. Iob. 39 3 Pfal. 147 Pf21.104 II.

make unto him in their mifery.

3. Of the humble confession of finnes.

1 Sam. 7.

Eze. 9 &c Dan 9. Neh.8

Pro. 28. 13.

3.8c.

Pla. 51.4

In this action thou must deale plainly with God, and acknowledge all the Ginnes thou knowest, not onely in generall, but also in particular: this hath beene the manner of all Gods children in their Fafts : first, because that without Confession thou hast no promise of mercy or forgivenesse of finnes. Secondly, Pfal. 32. that so thou mayest acknowledge God to be just, and thy selfe unrighteoms. Thirdly, that by the numbering of thy finnes, thy heart may bee the more humbled and pulled downe. Fourthly, that it may appeare that thou area true penitent:

> to repent, thou wile be more ashamed to confesse thy fault, than to committhy finne. The plainer thou dealest in this respect with God, the more graciously will God deale with thee, for if thou dost acknowledge thy sinnes, God is faithfull and

just to forgive thee thy sumes:

for till God bath given thee grace

I Ioh. I. 7.9.

and

Seiose.

and the blood of Iesus Christ his Sonne shall cleanse thee from all thy Grnes.

To helpe thee the better to performe these three parts of penitency, thou mayest diligently reade such Chapters and portions of the holy Scriptures, as doe chiefly concerne thy particular sins: that thou mayest see Gods curse and judgements on others for the like sinnes; and be the more humbled thy selfe.

Thus farre of the first part of Kepentance, which is pentiency.

The other part, which is Amendment of life, confifts; First, in devout Prayer: Secondly, in devout Actions.

The devout Prayer, which wee Trooseuxing make in time of Fasting, is either Deprecation of evil, or craving need. full good things

Deprecation of evill is, when thou befeechest GOD, for Christ thy Mediatours sake, to pardon unto thee those sinnes which thou hast confessed; and to turne from thee those judgements which are due

unto

2 King.

unto thee for thy sins; And as Benhadad, because he heard, That the King of Israel was merciful, prostrated himselse unto him with a Rope about his necke; so because thou knowest that the King of Heaven's mercifull, cast down thy selfe in his presence, in all true signes of humiliatio (especially, seeing he calleth upo thee to come unto him in thy troubles) and doubtlesse thou shalt

finde him most mercifull.

Pla,50.

Phil.46

r Tim.5.

The eraving of needfull good things is, First, a fervant and faithfull tegging of God, to seale by his spirit in thy heart, the assurance of the forgivenesse of all thy sins. Secondly, to renew thy heart by the Holy Ghost, so that some may daily decay and righteousnesse more, and more increase in thee. Lastly, in desiring a supply of faith, patience, chastitie, and all other graces which thou mantest: and an increase of those which GOD of his mercy hath bestowed upon thee already.

Thus farre of Prayer in fasting. The devout Actions in fasting are

two

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two. First, Avoiding evil. Secondly, doing good.

1. Of avoiding evill.

This Abstinence from evil, is that which is chiefely fignified by thy Abstinence from food, e.c. and is the chiefe end of fasting, as the Ninivites very well knew. A day of faft, and not falling from sinne, the Lord abhorreth. It is not the vacuity of the stomacke: but the purity of the heart that God respecteth. If therefore thou wouldest have God to turne from thee the evill of affliction: thou must first turne away from thy selfe the evil of Transgression. And without this fasting from evill thy Fest favours more novsome to God, than thy breath doth to Man. This made God so often to reject the Fasts of the Iewes And as thou must endeavour to avoid all finne: so especially that fin, wherewith thou halt provoked God, either to Bake his rod at thee, or already to lay his chastening hand upon thee. And doe this with a reasolution, by the assistance of

Ioh. 3.8. 10. * Pull bil eft cosperis jejumium, glam fit animus a vitt je-12Hus. Hier.ad Celant. Epi. 14. Icjuna à ma is aftibes, abfline à malis fermonibus. contine à cogitatio. nibus pel Awis, Cyril.in Lev-Cap. 10. Ifa 58. 2. &c. Za.7.5 7. Non poffem ferre iniquitatem & in serdictio nem. Ila 1. 13.

shall it profit a man by abstinence

Wine and strong drinke, and to be

to let no flesh goe into the belly:

when lyes, flanders, and ribauldry,

(which are worse than any meat)

comes out of the mouth? To ab-

staine from meare, and to doe mif-

chiefe, is the devils fast, who doth

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of Gods grace, never to commit Quid prodest those sinnes againe. For * what tenuari corpus ab to humble his body : if his minde Ainenti. fwell with pride? Or to forbeare li anim mume (ci Superbia? drunk with wrath and malice? Or 'ind non ibere, & ira inebri art?carni שפו צוול vefci, or de ore om itefca for

egredt ma ledittum aut mendicinm? Maximus Epil.

or mala agunt, demones

imitantur, quibus culpa

evill, and is ever hungry. didius 2. Of doing good workes. The * good worker which as a Christian thou must doe every day, but especially on thy Fasting day, are either the works of Piety to God, or the morkes of Charity towards Qui cibis thy brethren. ab Binent. First; the morks of Piety to God, are

the practice of all the former duties, in the fincerity of a good Conscience, and in the fight of God.

Secondly, the workes of Charity adeff, et cibus de eft, Ifid. "Vu cratione n tuam volare ad cœin? F'ac illi duas a'as , jejanium et E cemofynom Aug

towards

toward our Brethren are, forgiving mrongs, remitting debts to the poore that are not well able to pay: but especially in giving Almes to the poore, that want reliefe and suftenance. Else we shall * under pretence of godline ffe, practife miferablenesse: like those who will pinch their owne bellies to detraud their labouring Servants of their due allowance. As therefore Christ joyned Fasting, Prayer, and Almes together in Precept: so must thou joyn them together, like Cornelius in Practice. And therefore be sure to give at the least so much to the * poore, on thy Fasting day, as thou wouldest have spent in thine owne dyet, if thou haddest not fasted that day. And remember, that he that soweth plenteonly shall reape plenteoufly, and that this is a spe- tificat. Au. ciall sowing day. Let thy Fasting so * afflict thee, that it may refresh a poore Christian; and rejoyce that thou hast dined & Supped in another; junans mi or rather, that thou halt feasted hunnas accipit Christianns gry Christ, in his poore members. August. de temp.fer. In 157.

Ifa. 58. 6. Sec. Za.7.9.20 * Qui jegu natur parcat, non ad des glorians je junat, fed Jubstantia Sua parcit. Chriso. in Matth. Matt, 6.9. A &. 10.30 * Non Deo fed fibi jeju nat, quique ad tempus Subtrabit, non inopily Subtralit, sed ventri poft modum offerenda cuftodis. Greg. in Paft 6.44. 2 Cor. 9 6. k Iejunium tuum te ca-Stigat, fed alterum la Ser.de temp. 64. Accipiate SuriensChri stus quod je

Beatus qui jejunat u. alat pauperem: i mitatur enum Christum, qui anuva suam po futt pro fratr bus sus Cyril.in Leu l.10.

a 1 Sam. 15.22. bHeb.11. 6. Rom.14.

c Stendida peccata

Aug.

In giving Almes, observe two things: First, the Rules; Secondly, the Remards.

1. Rules in giving of Almes, and doing good workes.

1. They must be done in obedience of Gods Commandements: not because wee thinke it to bee good, but because God requireth us to do such, and such a good deede: for such a obedience of the worker, God preferreth before all Sacrifices, and the greatest worker.

2. They must proceede from b faith, else they cannot please God: nay, without faith the most specious workes are but shining sinnes and Pharisees Almes.

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3. Thou must not thinke by thy good Workes and Almes, to merit Heaven; for in vaine had the Sonne of God shed his blood, if Heaven could have beene purchased either for Aloney or Meate. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine owne workes. For * eternall life is the gift of God through

Rom.6.

through lesus Christ. Yet every true Christian that beleeves to bee saved, and hopes to come to Heaven, must doe good workes (as the Apostle saith) for necessary uses, which are foure.

First, that d God may be glorified:
Secondly, that thou maist shew thy selfe c thankefull for thy Redemption.
Thirdly, that thou maist smake sure thine Election unto thy selfe. Fourthly, that thou maist z winne others, by thy holy education, to thinke the better of thy Christian profession.
And for these uses, we are said to be h Gods workemanship, created in (brist Iesus, unto good workes, and that God hath ordained us to walke in them.

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4. Thon must not give thine Almes to impudent Vagabonds, who live in wilfull idlenesse and filthinesse, but to the Religious and honess poore, who are either sicke, or so old that they cannot worke: or such who worke, but their worke cannot competently maintaine them: Seeke out these in the backe-

d1 Cor.
10 31.
2 Cor. 8.
19.
Phil. 1.11.
e Luk 1.
74.75.
f 2 Pet. 1.
10
gMatth.
5.16.
Ifa.61.9.
DE, he.2.

if thou meetest one that asketh an Almes for Iesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten counterfeits, than to suffer Christ to goe in one poore Saint unrelieved. Looke not on the Person, but give thine Almes as unto Christ in the party.

2. Of the rewards of Almesdeeds and

good morkes.

noove God in mercy to turne away his i temporall judgements from us: when we by a true faith, (that sheweth it self by such fruits) doe returne unto him.

k Luke 6. 35.36.

i Din. 4.

24.

1 2 Cor. 1

m Luke

2. Mercifull Almes-givers k shall be the Children of the Highest, and be like God their Father, who is the Father of Mercies. They shall bee his m Stewards to dispose his goods: his Hands to distribute his Almes, and if it be so great an honour to be the Kings Almoner, how much greater is it to be the God of Heavens Almes giver?

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3. When all this world shall forfake us, then onely good workes and good Angels shall accompany us, the one to n receive their reward, the other to deliver their ocharge.

4. Liberalitie in Almes-deeds is our P surest foundation that wee shall obtaine in eternall life a liberall reward through the Mercy and Me-

rits of Christ.

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Lastly, by Almes-deeds wee feed and releeve Christ in his Members; and a Christ at the last day will acknowledge our love, and reward us in his Mercy: and then it shall appeare, that what we gave to the poore, was not lost, but lest unto the Lord. What greater motives can a Christian wish, to excite him to be a liberall Almes-giver? Thus far of the Manner of Fasting. Now followeth the Ends.

3. Of the Ends of Fasting.

The true ends of Fasting are not to merit Gods favour or eternal life (for that we have onely of the gift of God through Christ) nor to place

religion

n Apo. 14-13. 0 Luke 16.22. Pfa.91.11 Heb. 1.14 p 1 Tim. 6.19.

q Mat. 25.

Prov.

[Efd.8. 2 Cor.9. t I Tim. 5.23. Jejunium. orationem roborat, eratio far Etifical jejunium. Ber. Ser. de Jejun. v Iocl I. 17. Nchem. Luke 2.0 I Cor.7. x Joel 2.

18.19.

Cor.12.

religion in bodily abstinence (for fasting in it selfe is not the worship of God, but an helpe to further us the better to worship God.) But the true ends of Fasting are three:

First to subdue our stesh to the Spirit: but not so to weaken our bodies, as that wee are made unsit to doe the necessary duties of our calling. A good man (saith Salomon) is mercifull to his Beast. Prov. 12.ver. 10. much more to his owne body.

Secondly, that wee may more devoutly contemplate Gods holy Will, and fervently "power forth our foules unto him by prayer: for as there are some kind of Divels, so there are also some kind of sins, which cannot bee subdued but by fasting, joyned unto Prayer, Matth. 17.22.

Thirdly, that by our * ferious hamiliation, and judging of our selves, we may escape the judgement of the Lord; not for the merit of our fassing (which is none) but for the mercy of God, who hath promised

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to remove his judgements from us, when we by Fasting, do unfainedly humble our felves before him. And indeed no Child of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God: both in receiving graces which hee wanted, as appeares by the examples of 7 Annah, 1 lehosaphat, 2 Nebemiah, b Daniel, c Esdras, d Hester: as also in turning away Iudgments threatned, or falne upon him, as may be seene in the examples of the Ifraelites, thef Ninivites, & Reboboam, h Achab, i Ezechiah, k Manasses. Hee who gave his deare Sonne from heaven to the death, to ransome us when wee were his enemies, thinkes nothing too deare on Earth, to bestow upon us, when we humble our felves, being made his reconciled Friends and Children ?

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Thus farre of the private Fast.

y I Sam.

2 2 Chr.

20.

" Neh. 1.

b. Dan. 9.

c Efd.8.

23. d Heft. 9.

e I Sam.

7.6

flona. 3.

g 2 Chr.

12.5.7. &c.

h I Kin.

- 1711

i I Chro

3 2.16.

2 Chr.

33.18.19

V 2

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2. Of the Publike Fast.

a Ion. 3.7. 2 Chr. 20.

Ezra8.21.

b i Sam. 7. 5.6. Ioel 2.15.

2 Chr. 30. Ionah 5. Heft. 4.

c Exod. 19 Eldras 8.

A&. 1.13. 14.

h Icel r. Nehem 8.

Publike Fast is, when by the a authoritie of the Magistrate either the whole Church within his dominion, or some speciall Congregation (whom it concerneth) doeassemble themselves together, to performe the forementioned duties of Humiliation: either for the removing of some publike b calamity threatned or already inflicted upon them, as the finerd, invasion, famine, pestilence, or other fearefull sicknes: or else for the obtaining of some publike bleffing, for the good of the c Church, as to crave the affitance of his boly Spirit, in the election and ordination of fit and able Paftors, &c.or, for the tryall of truth, and execution of Inflice, in matters of difficulty and great importance, &c.

When any evill is to be removed, the d Paftors are to lay open unto the people, by the evidence of Gods word, the sinnes which were the speciall causes of that calamitie:

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call upon them to repent, and pub lish unto them the mercies of God in Christ upon their Repentance. The people must heare the voyce of Gods messengers with hearty forrow for their sinnes, earnestly beg pardon in Christ, and promise unfained amendment of their life. When any bleffing is to be obtain'd, the Pastors must lay open to the people the. necessitie of that bleffing, and the goodnesse of God who giveth fuch graces for the Good of men. The people must devently pray unto God for bestowing of that Grace, & that he would bleffe his owne meanes to his owne glory, and the good of his Church, And when the holy Exercise is done, let every Christian have a speciall care according to his ability, to e remember the poore. And who soever (when just occasion is offered) useth not this holy exercife of Fasting, hee may justly fuspect, that his heart never yet felt the power of true Christianitie. So much of Fasting. Now follow-

eth the exercise of holy Feasting.

e Ifay 58. 7,10.

2 Cor.

Gil. 2.70

9.7.

Of the Prastice of Picty in Holy Feasting.

HOly Feafing is a solemne Thankesgiving, (appointed by authoritie) to be rendred unto God on fome speciall day, for some extraordinary blessings or deliverances received. Such among the Iemes was the Feaft of the Paffeover, to remember to praise God for their deliverance out of Egypts bon-dage: or the Feast of Purim, to give thankes for their deliverance from Hamans Conspiracy. Such amongst us are the fifth of Angust, to praise God for delivering our Gracious King, from the bloudy Conspiracy of the Traiterons Gomries: and the fift of November, to praise God for the deliverance of the King, and the whole State, from the Popish Gun-powder Treason, Such Feasts are to be celebrated by a publike rehearfall of those speciall benefits, by spiritual Psalmes, &dances, by mutuall feafting and sending

presents

Exod,12

Heft 9.

presents every one to his neighbour and by giving gifts to the poore.

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But foralmuch as the benefit of our Redemption was the greatest that Man needed from God; or that Godever bestowed upon Man: and that the Loras Supper is least by our Redeemer, as the chiefest memoriall of our Redemption: every Christian should account this boly Supper his chiefest and ioyfullest Feast in this World. And seeing that as it ministreth to worthy partakers, the greatest assurance which they have of their salvation: fo it pulleth temporall sudgements on the bodies , and (without repentance) eternall damnation on the foules of them who receive it unworthily. Let us fee how a Christian may best sit himselfe to be a due partaker of so holy a feast; and to be a worthy Sueft at fo facred a Supper.

V 4

Medi-

Meditations concerning the due manner of practifing Piety, in receiving the hely Supper of the Lord.

Though no man living is of himselfe worthy to be a guest at so hely a Banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavoureth to receive that holy mistery, with that competent measure of reverence that he hath prescribed in his word.

He that would receive this holy Sacrament, with due reverence, must conscionably performe three sorts of duties. First, thase which are to be done before he receiveth. Secondly, those that are to be done in the receiving. Thirdly, those that are to be done after that he hathreceived the Sacrament. The first is called Preparation, the second Meditation, the third Action or Practice.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before hee presume to be a partaker of the holy

2 Thef. 1. 11. Col. 1. 12. Luk. 20. 35. Apoc. 3.4. holy Communion, may evidently

appeare by five reasons:

First, because it is Gods Commandement. For if he commanded under the pain of death, that none uncircumcifed should eate the Paschall Lambe; nor any circumcifed under foure dayes preparation: how much greater preparation doth hee require of him, that comes to receive the Sacrament of his Body and Blond, which as it succeedeth, so doth it exceede by many degrees the Sacrament of the Paffe-OUST.

Secondly, because the example of Christ teacheth us so much: for he washed his Disciples Feet before hee admitted them to eate of his Supper, fignifying how thou shouldett lay aside all unpurene se of heart and nucleanene fe of life, and bee furnished with humility and charity, before thou presumest to taste of his holy Supper.

Thirdly, because it is the counfell of the Holy Ghost: Let every . Cor. manexamine bimselfe, and so bet him 12.28.

Exod. 12 48.

Exod- 2 2.

Ich. 13.

proach to the Lords Table. Abimelech would not give, nor David and his men would not eate the

Shew-bread but on condition that their Veffels were Holy: how much leffe shouldest thou presume to eate the Lords Bread, or rather the broad which is the Lords, unleffe

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Sam.11.

the Vessell of thy heart be first elenfed by repentance ? And if the Lord required Iofbuah (as hee had done Moses before) to put off his shooes, in reverence of his Holynesse, who was present in that place where hee appeared with a fword in his hand, for the destruction of his enemies: how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest neere that place, where Christ appeareth to the eye of thy faith. with wounds in his hands and fide. for the redemption of his friends? And for this cause it is said : That the Lambes Wife hath made her selfe ready for his marriage. Prepare therefore thy felfe, it thou wilt in this life be betrothed unto Christ by Sacramentall grace: or in Heaven married unto him by eternall glory.

Exod. 35 Josh. 5.15

Apo.19.7

Fifthly, because that God hath ever smitten with fearefull judgements, those who have presumed to use his holy Ordinances without due feare and preparation;

God

Gen.3.

1 Sam. 6. 1 Sam. 2 I. 2 Chr. 10.18.

&c.

God fet a flaming frord in a Cherubins hand to Imite our first Parents being defiled with finne, if they should attempt to goe into Paradife , to eate the Sacrament of the Tree of life. Feare thou therefore to be smitten with the Sword of Gods vengeance, if thou prefumelt to goe to the Church with an impenitent heart, to eat the Sacrament of the Lord of life. God smote 50000. of the Bethihemites for koking irreverently into his Arke, and kild Vaziah with fudden death, for but rash touching of the Arke: and smote Vzza with the a Lepry for medling with the Priests Office, which pertained not unto him. The feare of fuch aftroke made Ezer chias fo earnestly to pray unto God, that hee would not finite the peoplethat wanted time to prepare themselves as they findly to eate the Paffover: and it is faid, that the Lord heard Exechiah, and healed the people : Intimating, that had it not beene for Ezechias Prayer, the Lord had smitten the people for their

their want of due preparation. And the man who came to the Marriage Feast without his Wedding garment, or examining of himselfe, was examined of another: and thereupon bound band and foote, and cast into utter darkenesse, Matthew 28.12. And S. Paul tels the Corinthians, | Cor. 11 that for want of this preparation in examining and judging themselves, before they did eat the Lords Supper, God had fent that fearefull fickenesse among them, whereof some were then siske, others weake, and many faller a fleepe, that is, taken awayby temporall death. Insomuch that the Apostle Saith, that every unmorthy receiver eates his own judgment; temporall if he repents, eternall if he repents not: and that in fo hainous a measure; as if he were guilty of the very Body and Bloud of the Lord, whereof this facrament is a holy signe and seale. And Princes punish the indignity offred to their great Seale, in as deepe a measure, as that which is done to their owne Persons, whom it representeth. And

1 Cor. 11

I Cor. 11.29.

Vari. 27.

Matt 27.

Num.9. 13. Heb.2.9. Mat,16. 1Cor.11

Johig.1.

Heb. 10.

And how hainous the guiltinesse of Christs bloud is, may appeare by the mifery of the lewes ever fince they wished his blond to bee on them and their Children. But then thou wilt fay : It were fafer to abstaine from comming at all to the Holy Communion: Not fo, for God hath threatned to punish the wilfull neglect of his Sacraments: with eternall damnation both of body and soule. And it is the Commandement of Christ: Take, eate. doe this in remembrance of mee: and hee will have his Commandement under the penaltie of his curse obeyed. And feeing that this Sacrament was the greatest token of Christs love, which hee left at his end to his friends whom hee loved to the end, therefore the neglact and contempt of this Sacrament must argue the contempt and neglect of his love and blond-fedding: than which no fin in Gods account can feeme more hainous. Nothing hinders why thou mayst not come freely to the Lords Table; but because

cause thou haddest rather want the love of God, than leave thy filthy sinnes. O come, but come a guest prepared for the Lords Table; seeing they are blessed, who are called to the Lambs Supper. O come, but come pepared; because the efficacy of this sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First of the worthynesse of the Sacrament, which is termed to discerne the Lords Body. Secondly, of thine owne unworthinesse: which is to indge thy selfe. Thirdly, of the meanes, whereby thou mayest become a worthy Receiver: called Communication of the Lords Body.

1.Of the worthine (se of the Sacrament.

THE worthinesse of this Sacrament is considered three waies: First, by the Majesty of the Author ordaining Secondly, by

Apo.19.
9.
Efficacia
EuchariStie non
equaliter
fe habet
quoed omnes fideles,
fed pro ratione fidei
communicantium.
Origen.

the precionsnesse of the Parts whereof it consisteth. Thirdly, by the excellency of the Ends for which it was ordained.

1. Of the Author of the Sacrament.

The Author was not any Saint or Angel, but our Lord Iesus, the eternall Sonne of God. For it pertaineth to Christ onely, under the New Testament, to institute a Sacrament, because he onely can promise and performe the grace that it signifieth. And wee were charged to heare no voice but his in his Church. How sacred should we esteeme the Ordinance that proceedeth from so Divine an Author!

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the earthly signes signifying. Secondly, the Divine Word sanctifying. Thirdly, the heavenly graces signified.

First, the earthly signes are Bread and Wine, in number two, but one in use.

Secondly,

Mat. 1.7.

11.23.

&c.

Prov.9.5

Secondly, the Divine Word, is the Word of Christs Institution, pronounced with prayers and bleffings, by a b lawfull Minister. The Bread and Wine without the Word are nothing, but as they were before:but when the Word commeth to those Elements, then they are made a Sacrament; and God is prefent with his owne ordinance, and ready to performe what soever hee doth promise. The Divine Words of bleffing doe not change or annihilate the c substance of the Bread and Wine (for if their substance did not remaine, it could bee no Sacrament:) but it changeth them in wee, and in name. For, that which was before but common Bread and Wine to nourish mens Bodies; is after the bleffing destinated to an holy use, for the feeding of the Soules of Christians. And where before they were called

b Heb.s. Numb. 16.40. I Cor. 10, 16. Euchari-Rice Saczameniu non de al-0718m manu quam praficientium Tumimiss. Tert. 1.de Coron.c.3. · Qui eft à terra panis-percipieres vocalionem Domini. non jam communis panis cft, (cd Euchariftia, ex duabus rebus

constans, terrena & cælesti, Iren.lib.4.034. Per Sacramentum corporis & sanguinis Domini divinæ essicimur cosortes natura, & tamen esse non desinit substantia vel natura panis & vini, Gelatius contra Butic.

but

Christus vilibilia (ymbola) corporis & (anguinis appellatione bonoravit, non naturam mutans. sed gratram nature adjuciens, Theodoret. Dialog. 1.

but Bread and Wine; they are now called by the name of those boly things which they fignifie, The body and bloud of Christ; the better to draw our minds from those outward Elements to the Heavenly Graces, which by the fight of our bodies they represent to the spirituall eyes of our Faith. Neither did Christ direct these words, This is my Body, This is my Blond, to the Bread and Wine: but to his Disciples, as appeares by the words going before. Take ye, eate ye. Neither is the Bread his body, but in the same fense that the Cup is the New Teflament, viz. by a Sacramentall Metenymie. And Marke notes plainly, that the words, This is my bloud, &c. was not prenounced by our Saviour, till after that all his Disciples bad drunken of the Cup, Marke 14.23.24. And afterwards in respect of the naturall subRance therof, hee calles that the fruit of the Vine, which in respect of the spirituall fignification thereof, he had before termed his Blond, verse 25.

after the manner of terming all Sacraments, And Christ bids us not to make him, but to doe this in remembrance of him; and hee bids us eate not simply his body, but his body as it was then broken, and his blond Bed; which S. Paul expounds to bee but the communion of Christs body, and the Communion of his bloud, that is, an effectuall pledge that wee are partakers of Christ, and of all the merits of his body and blond. And by the frequent use of this Communion, Paul wil have us tod make a shew of the Lords death till he come e from heaven; and till we, as f Eagles shall be caught up into the 8 ayre to meet him who is the blessed Carkasse & life of our soules.

Thirdly, the spirituall graces are likewise two; the Body of Christ, as it was with the seeling of Gods anger due to us, crucified: and his bloom as it was (in the like fort) shed for the remission of our sinnes. They are also in number two, but in use one viz. whole Christ; with all his benefits offered to all, and given indeed

ci Cer.

d 1 Cor. 11.26. Act. 3 21. Act. 1.11. f Heb. 8. 21. g Matth. 21.27.18 * Panem Domini, con pane Dominu, Aug.

indeed to the faithfull. These are the three integrall parts of this blef. sed Sacrament, the Signe, the Word, and the Grace. The Signe without this Word, or this Word without the Signe can doe nothing, and both conjoyned are unprofitable without the Grace fignified; but all three concurring, make an effe-Chuall Sacrament to a worthy Receiver. Some receive the outward Signe without the spirituall Grace, as Iudas, who (as Austin saith) received * the bread of the Lord, but not the Bread which was the Lord. Some receive the spiritual grace without the outward figne, as the Saint-Thiefe on the Croffe: and innumerable of the faithfull, who dying desire it, but cannot receive it through fome externall impediments: but the worthy receivers to their comfort receive both, in the Lords Supper.

Christ chose Bread and Wine (rather than any other Elements) to bee the outward signes in this blessed sacrament: first, because

they

they are easie for all sorts to attaine unto: fecondly, to teach us, that as mans temporall life is chiefly nourished by * bread, and cherished by wine; fo are our foules by his body and blond fustained and quickned unto eternall life. Christ appointed wine with the Bread to be the outward Signes in this Sacrament, to teach us; first, that as the perfect nourishment of mans body confifts both of meat and drinke: fo Christ is unto our soules not in part, but in perfection both salvation and nourishment: secondly, that by seeing the Sacramentall Wine apart from the Bread, wee should remember how all his precious bloud was filt out of his bleffed body for the remission of our sunes. The outward Signes the Pastor gives in the Church, and thou doest eate with the month of thy body: the firituall grace Christ reacheth from heaven, and thou must eate it with the mouth of thy Faith.

2. Of the Ends for which this holy

Sacrament was ordained.

The

* David cals bread the Arength of mans heart, Pf. 104. 15. Ifay the Itay of Bread. cap.2.1 Exechiel, the staffe of bread, cap.4.16 Homer, Mustos an-Spay.

The excellent and admirable Ends or fruits, for which this bleffed Sacrament was ordained, are feven.

Of the first End of the Lords Supper.

Matth. 16.16. 1 Cor. 11.26.

1 Cer.

Gal.3.1
Heb.9.
26 & 10.
12.& 1.3
Quotidie
nobis
briftus
crucifigitur, Aug.

95.

1. To keepe Christians in a continuall a remembrance of that propitiatory sucrifice, which Christ once for all, offered by his death upon the Crosse, to reconcile us unto God. Doe this (faith Christ) in remembrance of me. And (faith the Apostle) b As oft as ye shall eat this bread and drinke this cup, yee doe shew the Lords death till be come. And hee faith, that (by this Sacrament, and the Preaching of the Word) c lesus Christ was so evidently set forth before the eyes of the Galatians, as if he had beene crucified among them: for the whole action representeth Christ death; the breaking of the bread bleffed, the crucifying of his blessed body; and the powring forth of the fanctified wine, the Shedding of his Holy blond, Christ was once in himselfe really offered : but as oft

oft as the Sacrament is celebrated: fo oft is hee spiritually offered by the faithfull.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but + figuratively, because it is a memorial of that propitiatory Sacrifice, which Christ offered upon the Croffe. And to distinguish it from that reall Sacrifice. the Fathers call it the a unbloudy Sacrifice. It is also called the Eucharift, because that the Church in this action, offereth unto God the Sacrifice of praise and thankesgiving for her Redemption; reffected by the true and onely expiatory Sacrifice of Christ upon the Crosse. If the fight of Moabs King, facrificing on his walls his owne fonne, to moove his Gods to rescue him, 2 King. 3.27. mooved the affailing Kings to fuch pitie, that they ceast their assault, and raised their siege: how should the spirituall fight of God the Father, facrificing on the

LISTRYU -MIRES. a Incrue tum fact-Acium. If it becun bloudy because it is voyd of bloud, then it is not Christs naturall body : If because it is offered without **shedding** of bloud, then it is not availeable for the remiffion of . finnes. Heb. 9.21. Christo cum Tatre & Spir. Cantto facrificien; panis 6

vini in fide & charitate fanda Ecclefia Catholiea offerre non ceffat. Aug. de fid.ad Pet. diac. cap. 19.

Croffe

cum frangitur bo-Aia, dum Canquis de calice in ore fidelum funditur, guid aliud quam Dominici corporis in cruce immolatio ejula fanguinis de latere effu-(io designatur . Can . dift. 2 d. confec. cum frangitur. 37:

Rom.4. 11. Matt.26. 28. 2 Cor.

Judg. 13.

61.

Crosse his only begotten Sonne, to save thy soule, moove thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransom?

Of the second end of the Lords Supper.

To confirme our Faith: for God by this Sacrament doth fignifie and feale unto us from Heaven; that according to the promise and new covenant which he hath made in Christ, hee will truely receive into his grace and mercy al penitent beleevers, who duly receive this holy Sacrament; & that for the merits of the death and passion of Christ, hee will as verily forgive them all their sinnes, as they are made partakers of this Sacrament. In this respect the Holy Sacrament is called, The seale of the new Covenant and remisfior of sinnes. In our greatest doubts, wee may therefore, receiving this Sacrament, undoubtedly fay with Sampsons Mother: If the Lord would killus, hee would not have received a burnt offering and a meat offering at our

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our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.

Of the third End of the Lords Supper.

3. To be a pledge, and Symbole of the most neere, and effectuall Communion which Christians have with Christ: the cup of blessing, which wee bleffe, is it not the Communion of the blond of Christ? The Bread which wee breake, isit not the Communion of the Body of Christ? that is, a most effectuall signe, & pledge of our Communion with Christ? This Vnion is called a abiding in us, b joyning to the Lord, camelling in our hearts: and fet forth in the holy Scriptures by divers Similies. First, of the Vine, and branches. Secondly, of the * head, and body. Thirdly, of the foundation, and builing. Fourthly, of one loafe conected of many graines. Fifthly, of the matrimonial union twixt man and wife, and fuch like. And it is breefold betwixt Christ and Chri-Hians

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flians. The first is naturall, betwist our humane nature, and Christs divine Nature, in the person of the Word: The second is mysticall betwixt out persons absent from the Lord, and the person of Christ, God and Man, into one myfical body: The third is celestiall, betwixt our persons present with the Lord, and the person of Christ in a body glorified; these three conjunctions depend each upon other For, had not our nature beene first Hypostatically united to the nature of God in the second person: we could never have beene Vnited to Christ in a Mysticall Body. And if wee be not in this life (though absent) united to Christby a My Sticall Vinion, wee shall never have Communion of glory with him! his beavenly presence. The Myst call Vnion (chiefely here meant upo is wrought betwixt Christ, and for us by the Spirit of Christ, ap phic prehending us: and by our Fair neff (firred up by the same firit) 4 unto prehending Christ againe. Bot ded which

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which S. Paul doth most lively expresse; I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus. How can he fall away that holdeth, and is fo firmely holden? This Vnion hee shall best understand in his mind. who doth most feele it in his beart. But of all other times, this union is, best felt, and most confirmed, when wee duly receive the Lords Supper. For then wee shall sensibly feele our hearts knit unto Christ, and the defire of our soules drawne by faith and the Holy Ghoft, as by the cords of love, neerer and neerer to his holinesse.

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From this communion with Christ, there follow to the faithfull ma-

ny unspeakeable benefits.

As first, Christ tooke by imputation all their finnes, & guiltinefle upon him, to satisfie Gods suffice for them; and he freely gives, by iman t, ap putation, unto us all his righteoufr Fair nesse in this life, and all his right irit) " unto eternall life, when this is en-

Bot ded: and counteth all the good or ill which X 2 that

Phi. 3 '12.

2 Cor.

15.2.

Rom.4. 25.

1 Pet. 2.

Phil. 3 9.

that is done unto us, as done unto his owne person.

Mat. 25. 35. Act. 9.4.

Act. 9.4. Mat. 25.

45. Z1c. 2.8.

Eph. 4.5. Rom. 8.

29.

2 Cor. 3.

Joh. 15.5 Toh. 1.

10.

2 Cor.8.

19.

Secondly, there floweth from Christs nature into our nature, united to him, the lively spirit, and breath of grace, which reneweth us to a spiritual life; and so sanctifieth our minds, wils, and affections, that we daily grow more and more conformable to the Image of Christ.

Thirdly, hee bestoweth upon

them all faving graces, necessary to attaine eternall life, as the fense of Gods love, the assurance of our election, with regeneration, justification and grace to doe good workes; wee come to live with him in his heavenly Kingdome. This should teach all true Christians to keepe themselves as the undefiled members of Christs holy Body, and to be ware of all uncleanne ffe, and filthis nesse: knowing that they live in Christ, or rather, that Christ liveth in them. From this Vnion with Christ(sealed unto us by the Lords Supper) Saint Paul draweth arguments, to withdraw the Corinthi.

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ans from the pollution both of Idolatry, 1 Cor. 10.16. and Adultery 1 Cor. 16.15.16.

Lattly, from the former Communion, twixt Christ and Christians, there flowes another Communion twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lords supper: in that the whole Church being many, doe all communicate of one bread, in that holy action, We being many are one bread and one body, for we are all parcakers of that one bread; that is, the bread which wee eate in the Sacrament. is but one, though it bee confected of many graines: fo all the faithfull, though they be many, yet are they but one mysticall body under one head, which is Christ. Our Saviour prayed five times in that prayer which hee made after his last Supper, that his Disciples might bee one, to teach us at once, how much this Vnity pleaseth him. This Vnion betwixt the faithfull, is so ample, that no distance of place can part it; X 2

1 Cor.10

Joh. 17. 11.21. 23.24. 1 Cor. 4.

Eph.4.5.

Rem.5.

Tit.3.5
Eph 4.5

c 1 Cor.

1 Cor.

d Col.1.

18.8.22.

* Act.4.

so frong, that death cannot distolve it: fo surable, that time cannot weare it out; le effectuall, that it breeds a fervent love betwixt those who never faw one anothers face. And this conjunction of soules is termed the Communion of Saints, which Christ effecteth by fixe speciall meanes. First, by governing them all by one, and the fame boly Spirit Secondly, by enduing them all with one, and the fame Faith. Thirdly, by sheading abroad his owne 2 love into all their hearts. Fourthly, by b regenerating them all by one, and the same Baptisme. Fifthly, by c nourishing them all with one, and the same spirituall food. Sixthly, by being one d quickning Head, of that one body of his Church, -which hee reconciled to God in the body of his flesh. Hence it was, that the multitude of beleevers c in the Primitive Church, were of one heart, and one soule, intruth, affection and compassion. And this should teach Christians to love one another; feeing they are all members

bers of the same holy, and mysticall Body, whereof Christ is Head. And therefore they should have all a Christian Sympathy, and fellow feeling, to reinyce one in anothers joy, to condole one in anothers griefe, to beare with one anothers infirmity, and mutually to releeve one anothers wants.

Of the fourth End of the Lords Supper.

4. To feed the soules of the faithfull, in the assured hope of life everlasting. For the Sacrament is a figne, and a pledge unto as many as shall receive the fame according to Christsinstitution; that hee will according to his promise, by the vertue of his crucified body, and bloud, as verily feed our foules to life eternall: as our bodies are by Bread and Wine, nourished to this temporall life. And to this end Christ in the action of the Sacrament, * really givet bhis very Body and Bloud to every faithfull Recei-Therefore the Sacrament is called the Communion of the body X 4 and

* Audio quid vere ba Connet. neg, enim mortis ta lum acre-Currectionis sua beneficium nobis offert Chris Aus, sod corpus 11lum in qua passus it ac refurrexit. Concludo, rediter, hos fivere. nobis in ccena dari Chrisi corpus, ut (it animis noftres in cibum [a. lutarem. Calvin. Com.in 2 Cor. 11. 25. 1 Cor. 10.16.

2 Quod le nobis communicat, id fit arcana Piritus Sancti virtute, que res locorum di-Stantia (ejunt as, ac proceed del Gas mon medo azgregare, Sacoadunare inunum poteft.Calvin in. Cor.11 27. b Hac ([ci corpus & Canquis Domini) accepta atque bau-Ra, idef-

and bloud of the Lord. And communication is not of things absent but present: neither were it the Lords Supper, if the Lords Body and Blond were not there. Christ is verily present in the S'acrament by a double Vnion: whereof the first is spiritual, twixt Christ, and the worthy Receiver: the second is Sacramentall, twixt the Body, and Blond of Christ, and the ontward fignes in the Sactament. The former is wrought by meanes that the Same holy Spirit, dwelling in Christ and in the Faithfull, b incorporateth the faithfull, as Members unto Christ their Head, and so makes them one with Christ, and partakers of all the graces, Holinesse, and eternal Glory, which is in him : as fure, and as verily as they heare the words of the promise, and are partakers of the outward fignes of the holy Sacrament. Hence it is that the Will of Christ is ficiunt, ut & nos in Christo & Christus in nohis fit. Hil. lib. 8 de Trin. Iam corpus Christi meo cerpori fociatum est, & Canquis ejus meas ornavit genas B. Agnet.did.apud Amb.

Christians

Christians will: and the christians life is Christ, who liveth in him, Galatians 2. verse 20. If you looke to the things that are united; this Vnion is essentiall: if to the trath of this Vnion, it is reall: if to the manner how it is wrought; it is spirituall. It is not our Faith, that makes the Body, and Bloud of Christ to be present: but the Spirit of Christ dwelling in him and us. Our Faith doth but receive, and apply unto our soules those heavenly graces which are offered in the Sacrament.

The other, being the Sacramentall Vnion, is not a Physicall or Locall, but a spiritual conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces which are the Body and Blond of Christ, in the act of receiving: as if by a mutual relation, they were but one, and the same thing. Hence it is, that in the same instant of time, that the worthy Receiver eateth with his mouth the Bread, and Wine of the Lord.

* Corpus
non adefi
cum pane,
a us.
ra est.
fimul loro,
sed aus
simulten
pore.

a Quum coma cole_ Stis fit a -Etio,minimeablurdum est christum. in coio manentem à nobis recipi.Cal. in I Cor. 11.25. b Fidem mittein coelum o um in ter. ris tanqua prælentem tenuisti. Aug Epi. II.25. Fidem cum dico non in eligo ganm. libet opinione, fed fiduciam, qua quum

he eateth also with the mouth of his Faith, the very Body and Blond of Christ. Not that a Christ is brought downe from Heaven to the Sacrament, but that the holv Spirit by the Sacrament, lifts up his mind unto Christ; not by any locall mutation, but by a devout of. fection: fo that in the holy b contemplation of Faith, he is at that pre-Sent with Christ, and Christ with bim. And thus beleeving and meditating how Christ his Body was crucified, and his precious Bloud shed for the remission of his sinnes. and the reconciliation of his Soule unto God; his Soule is hereby more effectually fed in the affurance of eternall Life, then Bread and Wine can nounish his Body to this temporall life. There must bee therefore of necessity in the Sacrament, both the outward fignes to be vifibly seene with the Eyes of

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audis panem tesseramese corporis shristi, non dubitas impleri à Domino, quod verba sonant; corpus quod nequaquam cernis, spirituale esse tibi alimentum, vimque ex Christi carne Vivisicam in nos per spiritum dissundi-Cio.ibid.

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the Body; and the Body and Bloud of Christ, to bee spiritually discerned with the Eye of Faith. But the forme, how the Holy Ghost makes the Body of Christ being absent from us in place, to bee prelent with us by our union, Saint Paul termes a great Mysterie; fuch as our understanding cannot worthily comprehend. The Sacramentall Bread, and Wine therefore are not bare signifying Signes, but fuch as wherewith Christ doth indeed exhibite, & give to every morthy Receiver * not onely his divine vertue and efficacy; but also his very Body, and Bloud, as verily as he gave to his Disciples the Holy Ghost, by the figne of his facred Breath; or health to the diseased, by the Word of his mouth, or touch of his hand or garment. And the ap prehension by faith is more forcible then the exquisitest comprehension of Sense or Resson. To conclude this point: this holy Sacrament is that Ble Ged Bread, which beeing eaten, opened the eyes of the 3 F.m 1-

Ep.5.32 * Ego tunt nos demii participari Christi bonis azno co. post quam (h'iftum i) fum obtinemas. Oblinelur. non tanti quumpro isubis facium fuif-Sevicti. mam credimus: fod dum in. nobis babitat, dum cjus sumus membra, ex carne ejus dum. inunam denique Sutfluntion am (atta loguar) cis ipfo conlescimus. Cal. 1b.d

Luk, 24 3 9.3 I. E I Cor.

12.12. . c I Sam.

14.27.

Judg.7. 13.

: 1 Kings 18,6,7.

Pfal. 78. 24.35.

Num. 16 25.

John 6. 3 2.39.

50.

John 6. 51.58.

1 John 6.

34.

2 Emanites that they knew Christ. This is that Lordly Cup by which b we are all made to drinke into one This is that Rock, flowing Spirit. with chony, that reviveth the fainting spirits of every true Ionathan, that tastes it with the mouth of Faith. This is that d Barley Loafe, which tumbling from above, firikes downe the tents of the Midianites of infernall darkenesse. Elias Angelicalle Cake, and mater preserved him forty dayes in Horeb: and f Manna (Angels food) fed the 1/raclites forty yeeres in the Wilder. but this is that S true Bread of life, and heavenly Manna, which if wee shall duely eate, will nourish our Soules for ever unto life eternall. How should then our Soules make unto Christ that request from a spirituall desire, which the Capernaites did from a Carnall motion? Lord, evermore give us this Bread.

The fifth end of the Lords Supper.

5. To be an assured pledge unto

us of our resurrection. The Resurrection of a Christian is twofold. First, the a spiritual Resurrection of our Soules, in this life, from the death of sinne, called the first re-Surrection: because that by the Trumpet voyce of Christ, in the preaching of the Gospel wee are railed from the death of sinne, to the life of grace: b Bleffed and boly is he (faith Saint Iohn) who hath part in the first resurrection: for on such, the second death hath no power: The + Lords Supper is both a meane and a pledge unto us of this fpirituall, and first Resurrection. + He that eateth mee, even be shall live by me. And then are we fit quests to fit at the table with Christ: when like Lazarus, we are raised from the death of finne, to nemne fe of life.

The truth of this first Resurrection will appeare by the motion wherewith they are internally mooved: for if, when thou art moved: to the duties of Religion, and practice of Piety; thy heart an-

² Joh. 5. 25. Rom. 6. 4,5,12.

b Apoc.

* Hincapud prifcos Sacrameitem bapti [mi appellabatur Salus; Sacramen-Zum vero Dominici corporis. Vita. Aug.lib. I. de pecca! 074m mie itis. cap 14. c Iohn 6

1 Sam.?. Pfa.108.

Act. 9.9.

Swereth, with Samuel: Here I am: speake Lord for thy Servant heareth. And with David, O God, my heart is ready. And with Paule, Lord, What wilt thou have me to doe? Then furely, thou are raised from the death of finne, and haft thy part in the first resurrection; but if thou remained ignorant of the grounds of Religion, and findeft in thy felfe a kind of fecret loathing of the exercises thereof, and mutt be drawne, as it were, against thy will, to doe the workes of Piety, then furely thou hast but a &c. name that thou livest, but thou art dead, as Christ told the Angel of the Church of Sardis; and thy foule is but as falt to keepe thy body from flinking.

Secondly, the corporall resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. He that cateth my flosh, and drinketh my bloud, hath eternall life, and I will raise him up at the last day. For this Sacrament a signifieth, and

Ich.6.

Apo.3.1.

fealeth

Hine pa fealeth unto us, that Christ dyed and nis & virose againe for us, and that his bflesh num a ve quickneth and nourisheth us unto eteribus no ternall life, and that therefore our minan tur bodies shall furely bee raised to e Tuna olare-Currectioternall life at the last day. For seenis Con. ing our head is rifen, all the members Nicen. of the body shal likewise surely rise Joh. 6.53. againe. For how can those bodies Caro chri-Ai non in which (being the weapons of righ. fefe, fed in teousnesse, Rom. 16.13. Temples of verbo ipli the Holy Ghoft, I Cor. 6.19. and hypostati-Members of Christ) have beene ce unito * fed and nourished with the Body vivifica est . Cyr. and Blond of the Lord of life; but in Ioh. 10 be raised up againe at the last day? 13. Et And this is the cause that the auia est bodyes of the Saints, being dead, propria care verbi are so reverently buryed and laid cunctavito fleepe in the LORD. And vificant is. Synod. Epb. diresta fide ad Reginas. Vivificat 1 ratione meriti obedientie , quia Christi caro pro credentibus oblata fuit in sacrificium. 2 ratione copulationis nostre cum Christo, quia non possumus ad Deum vita fontem terting re, nifi carne illa Christi mediante, & quatenus oarniilli quap mebra sumus insti. Caronon predest Ich 6. 63.i. Carnalis opinio non conveniens cum mysterio mandu-

cationis carnis christi. * Quomodo negant carnom capacem esse resurrectionis que sanguine & corpore Christis

nutritur? Iren.lib 4.cap.34.

their

* Ifa. 26

their buriall places are termed the * beds, and dormitories of the Saints. The reprobates shall arise at the laft day; but by the Almighty power of Christ, as he is ludge, bringing them as malefactors out of the Goale, to receive their sentence, and deserved execution: but the Elect shall arise by vertue of Christs Resurrection, and of the Communion which they have with him, as with their Head. And bis refurrection is the * canfe, & af-Surance of ours. The a Resurrection of Christ, is a Christians peculiar faith: the Resurrection of the dead. is the Child of Gods chiefest cor-Therefore Christians in fidence. the Primitive Church, were wont to falute one another in the morning with these Pharases: Lord is rifen: and the other would answer: True the Lord is risen indeed.

* chrifti relurrectio in qua no-Ara innititur. 10munis reurrettinris Fideit for eft. Theod. Mortumille "briftum tam Pagani crelunt : re-Tur x Be vero prooria Fides & Chiltimorum. Aug. 119.

contra. Faust. cap. 19. Tota fiducia christianorum est resturestio mortuorum. Tere, lib. 5. de resturect Carn. The fixth End of the Lords
Supper

6. To seale unto us the assurance of everlasting life. Oh, what more wished or beloved, then life? Or what doe all men naturally more either feare or abhor, then death? Yet is this first death nothing, if it be compared with the fecond death: neither is this life any thing worth in comparison of the life to come. If there ore thou defireft to bee affured of eternall life, prepare thy felte to bee a worthy receiver of this bleffed Sacrament. For our Saviour affureth us. That if any man eate of this bread, hee shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world. He theretore who duly eateth of his holy Sacrament; may truly fay, not onely Credo vitam aternam, I beleeve life everlafting: but also, Edo vitam aternam, I eate life everlatting. indeed this is the true tree of life, which God hath planted in the middest of the Paradise of the Church

Omnium terribilium terribil ssmum mors, Arist.

Joh 6.51.

Apo.2.7.

Church; and whereof he hath promised to give every one that overcommeth to eate. And this tree of lite, by infinite degrees excelleth the tree of life that grew in the Paradise of Eden: for that had his roote in the earth, this from Heaven; that gave but life to the body, this to the foule; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this Tree heales the Nations of beleevers. and yet yeelds every moneth anew manner of fruit, which nourisheth them to live everlasting. Oh, blefsed are they who often eate of this Sacrament ! at least, once every moneth, tast a new of this renewing fruit, which Christ hath prepared for us at his Table, to heale our infirmities, and to confirme our beleefe of life everlafling.

Apoc. 22.6.

Milites
Jacramento erant
jurati &
obstricti
ad prestandum
foli imperatori sidelitat em
& obedicntiam.

Of the Seventh End of the Lords Supper.

were by an oath of fidelity, to serve the one onely true God; and to admit

admit no other propitiatory facrifice for finnes, but that one reall facrifice which by his death Christ once offered, and by which hee finished the sacrifice of the Law, and effected eternall redemption, and righteoufmeffe for all beleevers: And fo to remaine for ever a publike marke of profession, to distinguish Christians from all Sects, and false Religions. And feeing that in the Maffe there is a strange Christ adored, not hee that was borne of the Virgin Mary, but one that is made of a Wafer-Cake: and that the offering up of this Breaden God is thrust upon the Church, as a propitiatory sacrifice for the Quick, and the Dead : all true Christians upon the danger of wilfull perjurie before the Lord chiefe fustice of Heaven, and Earth, are to detest the Masse, as the Idoll of Indignation, which is most derogacory to the all-fufficient world-faving merits of Christs Death, and passion. For by receiving the Sacrament of the Lords Supper, wee all Iweare that all reall Sacrifices

are ended by our Lords death; and that his Body, and Bloud once cruified and shed, is the perpetuall food, and nourishment of our soules.

2. How to consider thine owne unworthinesse.

Man shall best perceive his I Nowne unworthine Te, by examining his life according to the ten Commandements of Allmighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the commandements: remembring that without repentance, and Gods mercy in Christ, the curse of God (containing all the miseries of this life, & everlasting torments in hell fire when this is ended) is due to the breach of the least of Gods Commandaments. And having taken a due furvay both of thy finnes, and miseries, retire to some secret place,

Deu. 27. 26. Gal.3.

place, and there putting thy felfe in the light of the ludge, as a guilty malefactor standing at the Barre to receive his fentence, bowing thy knees to the earth, smiting thy breast with thy fists, and bedewing thy cheekes with thy teares, confesse thy finnes, and humbly aske him mercy, and forgivenesse, in these, or the like words.

An humble confession of sinnes, to be made unto God before the receiving of the holy Communion.

GOD, and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto mee, and the wickednesse which I have committed against heaven, and against thee, I am ashamed of my selfe, and confusion seemed Luk. 15. to cover my face as a veile; for, which of thy Commandements have I not transgressed ? O Lord, I stand here guilty of the breach of all

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The fi A Commandement. Deu. 6.5. Mat. 12. 37.38. Lev. 19. 14. Pfal. 38. 8. The fecond Commandement. Devt. 12. Mat.19. 9. Gal.3 1. The third

Gal.3 1.
The third
Commandement.
Phi.2 10.
Eccl.4.
77.
1 Kings.
19.10.
Here
confesse
thy rash
and false
swearing.

thy holy Lawes. For the love of my heart hath not so entirely cleaved unto thy Majestie, as to vaine. and earthly things: I have not feared thy Judgements to deterre mee from finnes, nor trafted to thy premises, to keepe mee from doubting of my temporall, or from acspairing of mine eternall state. have made the rule of thy divine worship, to bee what my minde thought fit, not what thy Word prescribed; finding my heart more prone to remember my bleffed Saviour in a painted picture of mans device, rather then to behold him crucified in his Word, and Sacraments after his owne ordinance. Where I should never use thy name (where at all knees doe bow) but with religi ous reverence, nor any part of thy worship without due preparation and zeale: I have blasphemously abused thy holy name to rash and customary oathes; yea, I have used oathes by thy facred name, as falle covers of my filthy fins. And I have bin present at thy service oft times more more for ceremony then conscience, and to please men more then to please thee, my gracious God.

Where I should sanctifie thy Sabbath day, by being present at the publike exercises of the Church, and by meditating privately on the nord and workes of God, and by visiting the sicke, and releeving of my poore brethren: alas, I have thought those holy Exercises a burden, because they hindred my vaine sports; yea, I have spent many of thy Sabbaths in my owne prophane pleasures, without being present at any part of thy divine worship.

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Where I should have given all due reverence to my Naturall, Ecclesiasticall and Politick Parents; I have not shewed that measure of dutie, and affection to my Parents, which their care, & kindnesse bath deserved. I have not had thy Ministers in such singular love for their workes sake, as I ought; but I have tanned at their zeale, and hated them because they reproved me insty. And I have carried my selfe

The faurth Commandement. Act. 10. 7. I Ccr. 16.2. Here confesse thy travelling on the Sabbath , and thy leaving the holy exercife to goe to **sporting** or feasting. The fifth Commandement.

1 Thef.5 13. Gal 415

Mere cofeffe thy disobedience tothy parets, Minifters, Magiftrates, Mafters. or Tutos. The fixth Commandement. * Provila *Eph.4.1. 21. Mat.5.4. Here cofellethy haftines and fury, and if thou haft been any way the cause of any mans death un-

frates and Ministers, though I knew that it is thine ordinance, that I should be obedient unto them.

Where I should bee * slow to wrath, and * ready to forgive offences, and not suffer the Sunne to goe downe upon my wrath, but to doe good for evill, loving my very enemies for thy sake: I alas, for one sorry word, have burit out into open rage, and harboring thoughts of mischiese in my heart, I have preferred to feed on mine owne malice rather then to ente of thy holy Supper.

Where I should keepe my mind from all filthy lusts, and my Body from all uncleannesse: O Lord, I have defiled both, and made my heart a Cage of all impure thoughts, and my minde a very Stye of the uncleane Spirit. Yea the remedy which thou (Lord) hast ordained

ruelly. The seventh Commandement. I Thes. 4.3. &c. Rom. 6.13. Here confesse unto God thy secret pollutions, fornications, or adultery, if Sathan haths far prevailed over thee.

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for incontinency could not containe me within the bounds of Chastity, for by doting on beauty, whose ground is but dust, Satan hath bemitched my slesh to lust after grange slesh.

Where I should have lived in uprightnesse, giving every man his due, being contented with mine owne estate, and living conscionably in my lawfull calling, should bee ready (according to mine abilitie) to fend and give unto the poore: O Lord, I have by oppression, extertion, bribes, cavillation, and other indirect dealings, under pretence of my Calling and Office, robbed and purloyned from my fellow Christians: yea I have received and suffered Christ, where I was trusted many a time, in his poore members, to stand hungry, cold and naked at my dore; and hungry, cold, and kaked to goe away succourlesse, as hee came: and when the leaneesse of his cheekes pleaded pity, the hardnesse of my heart would shew no compassion,

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The eighth Commandement. Eph.4. Luk.6. 3435. Lev. 25. 35. Here confesse. ifthou haft (ecretly ftoler, or openly robbed any thing, or haft detained from any fatherles child that which is

his by

right.

Where

Theninth Commandement zach, 8.19 Mat 10. 16.

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1 Cor. 13 7. Matt. I 18,19. Pfa. 50. Pla. 15.3

Here

confesse ifthou halt belved or flindred neighbrur, or not ipoken the ruthto cleare his innoorncy when thou waft called

> thereto Tit 1. 2. The tenth Commandement . Heb. 13.5. 1 Tim. 6.1 1 hi.4.1.

Where I should have made conscience to speake the truth in simplicitie, without any falsehood, prudently judging aright, and charitably construing all things in the best part; and should have defended the good name and credit of my neighbour : alas (vile wretch that I am!) I have belyed and flandered my fellow brother, and as soone as I heard an ill report, I made my tongue the instrument of the Divell, to blazen that abroad unto others, before I knew the truth of it my felfe; I was so farre from speaking a good word, in defence of his good name that it tickled my heart in fecret to heare one that I envied, to bee taxed with fuch a blemish; though I knew that otherwise the graces of God shine in him in a-I made jests of bundant measure. offici us, and advantage of pernitious lyes: herein shewing my selfe a right Cretian rather then an up. right Christian.

And lastly (O Lord) where I should have rested fully contented

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thy mer fron here mer

allt thy Inft curf Thal

this my

with that portion which thy Majestie thought meetest to bestow upon me in this Pilgrimage; and rejoyced in anothers good as in mine owne: alas, my life hath beene nothing else but a greedy lusting after this neighbours house, & that neighbours land: yea, fecretly wishing fuch a man dead, that I might have his living or office, coveting rather those things which thou hast be-Rowed on another, then being thankefull for that which thou half given unto my selfe. Thus I,O Lord who am a carnall sinner, and sold under sinne, have transgressed all thy holy & spirituall Commandements, from the first to the least, from the greatest unto the least; and here I stand guilty before thy judgment feat, of all the breaches of all thy lawes, and therfore lyable to thy curfe, and to all the miseries that Iustice can powre forth upon so cursed a creature. And whither shall I goe for deliverance from this miserie? Angels blush at my rebellion, and will not help Y 2 me

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Heb. 4.

Pfa. 130.

Iob.13.

13.

me: Men are guiltie of the like transgression, and cannot helpe themselves. Shall I then despaire with Cain, or make away my felfe with Iudes ? No Lord: for that were but to end the miseries of this life; and to begin the endlesse torments of hell: I will rather appeale to thy Throne of grace, where mercy raignes to pardon abounding finnes, and out of the depth of my miseries I will cry with David for the depth of thy mercies. Though thou shouldest kill mee with offlictions, yet will I, like lob, put my trust in thee. Though thou shouldest drowne mee in the Sea of thy displeasure, with Ionas, yet will I catch fuch hold on thy Mercy, that I will bee taken up dead, clasping her with both my hands. And though thou shouldest cast me into the bowels of Hell, as Ionas into the Belly of the Weale: yet from thence would I cry unto thee; O God the Father of Heaven, O lesus Christ the Re-

deemer of the World, O Hely Ghoft

may Sanctifier, three Persons, and one

Ionas 2. 2.

eternall God, have mercy upon mie a miserable sinner. And seeing the goodnesse of thine owne nature first moved thee to fend thine onely begotten Sonne to die for my finnes, that by his death I might bee recon ciled to thy Majestie; O reject not now my penitent Soule, who being dipleased with her selfe for finne, desireth to returne to ferve, and please thee in newness: of life: and reach from Heaven thy helping hand to fave me thy poore fervant, who am (like Peter) ready to finke in the Sea of my finnes and mifery. Wash away the multitude of my finnes, with the merits of that blond, which I beloeve that thou haff so aboundantly shed for penitent finners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blond; O Lord, I befeech thee, let thy holy Spirit, by thy Sacrament, seale unto my soule, that by the merits of thy death and passion, all my sinnes are so freely and fully remitted and

Y 3

Rom. 46

forgiven that the curse and judgements which my finnes have deferved, may never have power either to confound mee in this life, or to condemne mee in the world which is to come. For my stedfast faith is, that thou hast dyed for my sinnes, andrisen againe for my justification. This I believe, O Lord helpe mine unbeleefe. Worke in mee likewise, I beteech thee, an unfained Repentance, that I may heartily bemaile my former finnes, and loath them, and ferve thee henceforth in newnesse of life, and greater measure otholy devotion: and let my foule never forget the infinite love of fo Iweet a Saviour, that hat hath laid downe his life to redeeme so vile a simmer. And grant, Lord, that havirg received these seales and pledges of my Communion with thee; thou mayest henceforth so dwell by thy Spirit in mee, and I so live by Faith in thee, that I may carefully walke all the dayes of my life, in godline se and piety towards thee, and in Christian love and charity

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of

rity toward all my Neighbours: that living in thy feare I may dye in thy favour, and after death bee made partaker of eternall life, through Iesus Christ, my Lord and only Saviour, Amen.

3. Of the meanes whereby thou maiest become a morthy Receiver.

These meanes are duties of two sorts: the former respecting God; the later our Neighbour. Those which respect God, are three: First, sound Knowledge: Secondly, true Faith: Thirdly, unfained repentance. That which respecteth our Neighbour, is but one sincere Charitie.

1. Of sound Knowledge, requisite in a worthy Com-

Sound Knowledge, is a sanctified understanding of the first Principles of Religion. As first of the Trinity of Persons in the Vnitio of the Godbead. Secondly, of the Creation of Man

Heb. 6.1.3 loh. 17.3. 1 Tim. 2.4 2 Cor.: 2. 29. 2. Cor. Man, and his Fall. Thirdly, of

the Curse and misery due to sinne. Fourthly, of the Natures and Offices of Christ, & redemption by faith in his death, especially of the doctrine of the Sacraments sealing the same unto us. For as an house cannot be built unleffe the foundation bee first laid; no more can Religion stand, unlesse it be first grounded upon the certaine knowledge of Gods Word, Secondly, if vvee known not Gods Will, vve can neither beleeve nor doe the fame. For as vvorldly bufinesses cannot bee done but by them vyho have skill therein, fo vvithout knovvledge must men be much more ignorant in divine and firitual matters. And yet in tomporall things a man may doe much by the light of nature: but in religious mysteries, the more men relye upon naturall reason, the further we are from comprehending spiritual truth. Which discovers the fearefull estate of those who receive without knowledge, and the more fearefull estate of those Pasters who

1 Cor. 2. 14. Rom. 8.7. who minister unto them withou-

2. Of sincere Faith, required to make a worthy Communicant.

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that divels and Reprobates have in an excellent measure, and doe beleeve it and tremble) but atrue perswasion, as of all those things what soever the Lord hathrevealed in bis Word: fo also a particular application unto a mans owne soule, of all the promises of mercy which God hath made in Christ to all beleeving sinners. And consequently, that Christ and all bis merits doe beling unto bim as well as to any other. For first, if wee have not the righteon ne fe of Faith, the Sacrament feales nothing unto us: and every man in the Lords Supper receivith fo much as hee beleeveth. Secondly, because that without Faith we communicating on earth cannot apprehend Christ in Heaven. For as hee dwellers in us by Faith, fo by

Iam. 3. 19. Heb. 4.2.

Rom. 4

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by faith we must likewvise eat him. Thirdly, because that mithout faith we cannot be perswaded in our consciences, that our receiving is asceptable unto God.

3. Of unfained repentance requisite for a true Communicant.

True repentance is a boly change of the minde, when upon the feeling fight of Gods mercy, and of a mans owne misery, bee turneth from all his knowne and secret sinnes, to serve God in helynesse and righteousnesse all therest of his dayes. For as hee that is glutted with meat, is not apt to eate bread: so hee that is Ruffed with finnes is not fit to receive Christ. And a conscience defiled with vvilfull filibineffe, makes the use of all holy things unholy unto us. Our sacrificed spotlesse Passeouer cannot be eaten with the fower leaven of malice and wickednesse, saith Paul, 1 Cor. 5. 8. Neither can the old bottels of our corrupt and impure consciences, retaine the new-Wine of Christs precious bloud, as our Saviour

Heb.12. 5. Rom.14

23. Ifa.55.7. Ezc.33.

11. Act. 16.

Act. 3.29 Luke 2.

74.75

Heb.2.

Tit. 1.15

Saviour faith, Mar. 2. 22. We must therefore truly repent, if wee will be worthy partakers.

4. The dutie to be performed in respect of our Neighbour, is Charitie.

Charitie is a heartie for giving of others who have offended us, and af ter reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words and deeds, as oft as we meet, and occasion is offered. For first without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chiefe end wherefore the Lords Supper was ordained is, to confirme Christians love one towards and ther. Thirdly, no man can affure himselfe that his owne fins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first fort of duties which we are to performe before we come to the Lords Table, called Preparation

Matt.5. 23.24° Ioh.13. 14.34. 35. Mat 6.12

14.15. nd 2. Of the second sort of duties which a worthy Communicant is to performe at the receiving of the Lords Supper, called Medication.

This Exercise of spiritual Meditation consists in divers

points.

First, when the Sermon is ended, and the Barquet of the Lords Sup. per begins to be celebrated, meditite with thy felfe how thou art i wited by Christ to bee a Guest athis holy Table, and how lovingly hee inviteth thee; Hoe, every one that thirsteth, come yee to the waters of life, &c. Come, buy Wine and Milke, without mmey, and without price: eate yee that which is good, let your soule delight it Selfe in fatnesse. Take yee, eate yee: This is my body, which was broken for you; drinke yee all of this: for this is my bloud which was shed for the remission of your sinnes. What greater bo-rour can be vouchfafed then to bee admitted to fit at the Lords owne Table ?

Mat. 22. 1 Pet. 1. Ifa. 55.

Mat. 16. 26. 27. 28 &c. Table? What better fare can be afforded, then to feed on the Lords owne Body and Bloud? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindnesse that hee shewed unto him in his troubles, to offer him, that he should feed with him at his owne Table in Icrusalem; how much greater favour ought we to account it, when Christ aoth indeed feed us in the Church at his owne Table, and that with his owne most holy Body and Bloud?

Secondly, as Abrabam, when he went up to the Mount, to sa-crifice Isaac his Sonne, left his servants beneath in the Valley: so when thou commest to the spiriru all Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou maiest wholly contemplate of Christ, and offer up thy Sonle unto him, who sacrificed both his Soule and Body for thee.

Thirdly, meditate with thy felfe how precious and venerable is the

2 Sam.

Gen. 22.

Body

Body and Bloud of the Son of God, who is the Ruler of Heaven and Earth, the Lord, at whose beck the Angels tremble, & by whom both the quick and dead shall be judged at the last day, and thou among the rest: And how that it is hee, who having beene crucified for thy finnes, offereth now to be received by faith into thy foule. On the other fide, consider how sinfull a Creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such facred food, having beene conceived in filthyne fe and wallowing ever fince in the mire of Iniquity: bearing the Name of a Christian, but doing the worker of the divell; adorning Christ with an * Ave Rex in thy mouth, but Pitti o Oathes in his face, and criscifying him anew with thy grace. lesse actions.

King.

* Haile

Fourthly, ponder then with what face darest thou offer to touch so hely a Body with such defiled hands? or to drinke such precious Bloud with so lewed and lying a

mouth?

mouth? or to lodge so blessed a Guest in so uncleane a stable? for if the Bethshemites were slaine, for but looking irreverently into the Arke of the Old Testament, what Iudgement mayest thou july expect, who with such impure eyes and heart, are come to see and receive the Arke of the New Testament, in which dwelleth all the fulnesse of the God-head bodity?

If Vzza for but touching (though not without zeale) the Arke of the Covenant was stricken with suddaine death; what stroke of Divine Indgement mayest thou not feare, that so rudely with uncleane hands, dost presume to handle the Arke of the eternall Testament, wherein are hid all the treasures of misdome and knowledge?

If Iohn Baptist (the holiest man that was borne efawoman) thought himselfe unworthy to beare his shooes; O Lord, how unworthy is such a prophane wretch, as thou art, to eate his Holy Fesh, and to drinke his precious bloud?

Col.1.3.

2 Sam.6.

Mar. 3,

If the bleffed Apostle Saint Peter, seeing but a glympse of Christs Almighty Power, thought himselfe unworthy to stand in the same boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the instance of his Grace and Mercie displayed?

If the Centurion thought that the roofe of his house was not worthy to harbour so divine a Guest; what roome can there bee fit under thy ribs, for Christs bolinesse to

dwell in?

If the Blowdissued fick woman feared to touch the Hemme of his Garment; how shouldest thou trem ble to eate his fl. sh, and to drinke his

all-healing bloud?

Yetisthou commest lumbly, in Faith, Repentance, and Charitie, abhorring thy si mes past, and purposing unfainedly to amend thy life henceforth, let not thy former sinnes affeight thee; for they shall never be laid unto thy charge : and this Sacrament shall seale unto thy

Mat. 8.8.

thy foule, that all thy finnes and the Indgements due unto them, are fully pardoned, and cleane washed away by the blond of Christ. For, this Sacrament was not ordained for them who are perfect; but to helpe penitent sinners unto perfettion. Christ came, not to call the righteous, but sumers to Repentance. And he faith, that the whole need not the Physician, but they that are sicke. Those hath Christ called; and when they came, them hath he ever beloed. Witnesse the whole Gospel, which testifieth that not one finner, who came to Christ for mercy, vvent ever avvay vvithout his errand. Bathe thou likevvile, thy ficke foule in this Fountaine of Christs bloud: and doubtleffe according to his promise Zach. 13.1, thou shalt be healed of all thy sinnes and uncleanenesse. Not finners therefore, but they vvho are unwilling to repent of their sinnes, are debarred this Sacrament.

Fiftly; meditate, that Christ left his Sacrament unto us as the chiefe Mat. 9. Mat. 11.

chiefe token and pledge of his love not when wee would have made him a King, lob. 6.15. (which might have feemed a requitall of kindnesse) but when Indas, and the High Priests were conspiring his death, (therefore wholly of his meere favour.) When Nathan would shew David how entirely the poore man loved his speepe that was killed by the rich man; he gave her (faith hee) to eate of his owne morsels, and of his owne cup to drinke 2 Sam. 12.3. and must not then the love of Christ to his Church be unspeakeable, when hee gives her his owne flesh to eate, and his owne bloud to drinke, for her spirituall and cternall nourishments? If then there be any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love againe, Pfal.116.11.

Sixthly, when the Minister beginneth the koly confectation of the factament, then lay afide all praying, receing, and all other cogitations whatfoever, and fettle

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thy meditations onely upon those holy actions and rites, which according to Christs institution, are used in and about the holy Sacrament: For it hath pleased God (considering our weakenesse) to appoint those rites as meanes the better to lift up our mindes to the serious contemplation of his heavenly graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table; and consecrating them by Prayers, and the reheartall of Christs institution, to bee a holy Sacrament of the blessed Body and Bloud of Christ; then meditate, how God the Father, of his meere love to mankinde, set apart, and sealed his onely begotten Sonne, to bee the all-sufficient means and onely Mediator, to redeeme us from sinne, and to reconcile us to his grace, and to bring us to his glory.

When thou seeft the Minister breake the Bread, being blessed; thou must meditate, that Iesus

Christ the eternall Sonne of God was put to death, and his bleffed Soule and body (with the sence of Gods anger) broken asunder for thy finnes; as verily as thou now feelt the holy Sacrament to be broken before thine eyes: and withall callto mind the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same, seeing Gods Inflice could not bee fatisfied but by

luch a Sacrifice.

Mar. 22. wedding Garment is righteoufnesse and true holines Apoc. 20. Eph. 4. a I Cor. 11. Eph. 5. b I Pet.

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When the Minister hath bleffed and broken the facrament, and is addressing himselfe to distribute it; then meditate, That the King (who is the Master of the Featt) stands at the Table, to see his Quests; and looketh upon thee, whether thou hast on thee thy Wedding Garment. Thinke also, that all the holy a Angels that attend upon the Elect in the Church, and b doe desire to behold the celebration of these hely Mysteries, doe observe thy reverence and behaviour. Let thy soule therefore, whilest the Minister bringeth the Sacrament, &

unto

unto thee, offer this, or the like short Solilequie unto Christ.

A sweet Solil quie to be said betwixt the Consecration, and receiving of the Sacrament.

I Sit true indeed, that God will dwell on earth? Behold the Heaven, and the Heaven of Heavens are not able to containe thee: how much more unable is the soule of such a sinfull Caitiffe as I am to receive thee?

But seeing it is thy blessed pleasure to come thus to 2 sup with mee,
and to b dwell in mee: I cannot
for joy but burst out and say, What
is man that thou art mindfull of
him, and the Sonne of Man, that
thou so regardest him? What savour so ever thou vouchsafest mee
in the abundance of thy Grace, I
will freely confesse what I am in
the wretchednesse of my Nature.
I am in a word, a carnal Creature,
whose very soule is e sold under

1 King. 8.27.

a Apoc. 3. 20. b Ioh. 14.

c Rom. 7.

e Matth. 9.13. Mat. II. 28.

d Ver. 24. sinne: a wretched man, compasfed about withd abody of death. Yet Lord, seeing thou's callest, here I come; and feeing thou callest sinners, I have thrust my selfe in among the rest; and seeing thou callest all with their beaviest loades, I fee no reason why I should stay behinde. O Lord, I am ficke, and whither should I goe, but unto thee the Physitian of my Soule? Thou hast cured many, but never diddest thou meete with a more miserable patient : for I am more leprous then Gehazi, more uncleane then Magdalen, more blinde in Soule, then Bartimeus was in Bodie: for I have lived all this while, and never seene the true light of thy Word. My Soule runnes with a greater fluxe of sime, then was the Hemoroisse issue of blond. Mephibosheth was not more lame to goe, then my foule is to walke after thee in love : Ieroboams Arme was not more withered to frike the Prophet, then my hand is maymed to releeve the poore. Cure mee, O Lerd,

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Lord, and thou shalt doe as great a worke as in curing them ell. And though I have all their fames and fores; yet Lord, so abundant is thy grace, so great is thy skill . that if thon wilt, thou can't with a mord forgive the one, and heale the other: And why should I doubt of thy good will; when to fave me, will cost thee now but one loving smile; who diddeft shew thy felfe so milling to redeeme mee, though it should cost thee all thy heart bloud: and now offersit so graciously unto mee the affured pledge of my redemption, by thy bloud? Who am I, O Lord God? and what is my merit, that thou hast bought mee with so deare a price ? It is meerely thy mercy; & I, O Lord, am not morthy the least of all thy mercies: much lesse to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy, that ever thou didit bestow upon those somes of men whom thou lovest. How might I in respect of mine owne unworthineffe, cry out for feare at the fight

2 Sam.7.

Gen. 32.

1 Sam. 5.

of thy boly Sacrament, as the Philistins did, when they saw the Arke of God come into the affembly? Woe now unto mee a finner; but that thy Angell doth comfort mee, as hee did the woman: Feare thou not, for I know that thou feezeft lefus which was crucified. It is thou indeed that my foule feeketh after: And here thou offerest thy selfe unto me in thy bleffed Sacrament. If therefore Elisabeth thought her selte fo much honoured at thy presence in the wombe of thy bleffed Mother, that the Babe forang in her belly for joy; how should my soule leape within mee for joy, now that thou comest by thy kely

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Mat. 28.5

Luke 2.

Mat. 8.8.

Lord, but my Lord himselfe should come thus to visit mee! Indeed Lord, I confesse with the faithfull Centurion, that I am not morthy that thou shouldest come under my roose: and that it thou didst

Sacrament, to dwell in my heart

for ever? Oh what an honour is

this, not that the Mother of my

but speake the word onely, my soule should be faved; yet leeing it hath pleased the riches of thy grace, for the better strengthning of my weakheffe to feale thy mercy unto mee, by thy visible signe, as well as by thy visible word; in all thankefull humility my foule speakes unto thee with the bleffed Virgin: Behold the handmaid of the Lord, beit unto mee according to the Word. Knocke thou, Lord, by thy Word and Sacraments at the doore of my heart, and I will, like the Publican, with both my fifts knocke at my break, as fait as I can, that thou maist enter in: and if the doore will not open fast enough, breake topen, O Lord, by thine Almighby power, and then enter in and dwell there for ever, that I may have cause with Zachem to acknowledge, that this day salvation s come into mine house. And cast out of mee whatsoever shall be ofensive unto thee; for I resigne the whole possession of my heart unto thy facred Majesty, intreating that

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Luk. 1.38 Apoc. 3. 20. Luk. 18,

Luk. 19.

I may not live henceforth, but that thou may est live in me, speake in me, walke in me : and so to governe mee by thy spirit, that nothing may bee pleasing unto mee, but that which is acceptable unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, O Lord lesus, for the merits of thy death and bloud shedding, A men.

When the Minister bringeth to wards thee the Bread thus bleffed and broken; and offering it unto thee, bids thee Take, eate, ou then meditate that Christ kimfelf commeth unto thee, and both offer reth, and giveth indeed unto thy faith, his very Body and Bleud with all the merits of his death and paffion, to feede thy Soule unto eternall life: as furely as the Minister offereth and giveth the outward fignes that feed thy body unto this temperall life. The Break ef the Lord is given by the Mi reffer, but the Bread which i

the Lord is given by Christ him-

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When thou takest the Bread at the Ministers hand to eate it, then ronze up thy foule to apprehend Christ by Faith, and to apply his merits to heale thy miseries : Embrace him as fweetly with thy faith in the Sacrament, as ever Simeon hugged him with his armes in his (wadling cleuts.

As thou eatest the Bread, imagine that thou feest Christ hanging upon the Crosse, and by his unspeakable torments, fully fatistying Gods Iustice for thy sinnes: and strive to be as verily partaker of the fpirituall grace, as of the Elementall signes. For, the truth is not absent from the Signe, neither doth Christ deceive, when hee faith, This is my Body: but hee giveth himselfe indeed to every soule that Spiritually receives him by Faith. For as oursis the Same Sup per which Christ administred: so is the same Christ verily prefent at his owne Supper, not by any Z 2 Papall

Sacramentum requirit [acram mentem. the spiritual gra-

ces that

they re-

present:

Papall * Transubstantiation, but by * Christ cals it his a Sacramentall Participation, wherebody, not by hee doth truely feede the faiththe figne full unto eternall life: not by comof his boming downe out of heaven unto dy, because this thee, but by lifting thee up from Sacramet the earth unto him. According to was inftithat old faying, Surfum corda, tuted, not lift vp your hearts: And, where onely to the carkaffe is, thither will the Eagles fignifie, but also to communicate

resort, Matth. 24.

When thou seest the Wine brought unto thee apart from the bread, then remember that the Bloud of Iesus Christ, was as verily separated from his body upon the Crosse, for the remission of thy

the fignes to draw our mindes to the graces fignified. So Euthymius in Matth. 19. Non dixit dominus. Hac sunt fignacorporis mei, sed, Hocest corpus meum. Oportetergo, non ad naturam corum, qua proposita sunt, aspicere, sed adipsorum virtutem er gratiam. Non hoccorpus quod videtis manducateri estis, er bibituri illum sangainem quem susuri sunt, qui me crucifigent. Sacramentumaliquid vobis commendat; spiritualiter intellessum vivisicabit vos. August. in Psal. 98. speaking in the person of Christ. The Disciples did not ease Christ corporally and substantially in the sirst Institution; no more doe we in the reiteration of the same Supper.

finnes:

sinnes: And that this is the seals of the new Covenant, which God hath made to forgive all the sinnes of all penitent sinners that believe in the merits of his bloud shedding. For the Wine is not a Sacrament of Christs bloud contained in his vines: but as it was shed out of his Body upon the Cross for the remission of the sinnes of all that believe in him.

Mat. 26. 28.

As thou drinkest the Wine and powrest is out of the Cup into thy Stomicke, meditate and beleeve, that by the merits of that Bloud, which Christ shed upon the Crosse, all thy sinnes are as verily forgiven, as thou halt now drunke this Sacramentall Wine, and hast it in thy stomacke. And in the instant of drinking, fettle thy meditation upon Christ, as hee hanged upon the Crosle, as if like Mary and John, thou didft fee him nayled, and his Blowl running downe his bleffed fide out of that gastly wound, which the Speare made in his innocent heart 23 wishing

* Ifremillion of finnes and eternall 1 fe had been appropriated to the drinking of the reall bloud. doubtleffe Toba and Mary would have made meanes to have drunk it: But John ascribes the vertue to beleeving that it was shed 1 Ccr. 12.13.

wishing thy mouth closed to his side, that thou mightest receive that precious Blond before it sell to the dusty earth. And yet the actual drinking of that real Blond with thy mouth would be nothing so *effectuall, as this Sacramental drinking of that bloud spiritually by Faith. For one of the Souldiers might have drunke that, and beene still a reproduce: but who seeme still a reproduce that some still surely have the Remission of his sinnes, and life everlasting.

As thou feelest the Sacramentall Wine which thou hast drunke, warming thy cold stomacke: so endeavour to feele the Holy Ghost cherishing thy soule in the joyfull assurance of the forgivenesse of all thy sinnes, by the merits of the bloud of Christ. And to this end God giveth every faithfull soule, together with the Sacramentall Bloud, the Holy Gkost to drinke. We are all made to drinke into one Spirit. And so lift up

thy

thy mind from the contemplation of Christ, as hee was crucified upon the Crosse, to consider how hee now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his suffice for the sinnes which thou does daily commit against him.

After thou halt eaten and drunke both the Bread and Wine, labour that as those Sacramental Signes doe turne to the nourish. ment of thy body, and by the digestion of heate become one with thy substance: so by the operation of Faith, and the Hely Ghoft. thou mayest become one with Christ, and Christ with thee; and so may ft feele thy Commisnion with Christ confirmed and increased daily more and more. That as it is unpeffible to feparate the Bread and Wine digetted into the bloud and substance of thy body: so it may bee more Z4 unpofRom. 8. 34. Heb. 7. 25. Heb. 9. 24.

1 Cor. 10.
17.
Vaus est
panis communi notione Sacramenti,
non autem
n e sfario
unus numero.

unpossible to part Christ from thy Soule, or thy Scule from Christ.

Laftly, as the Bread of the Sacrament, though confected of man graines, yet makes but one Bread: fo must thou remember, that though all the faithfull are many: yet are they all but one Myfticall Body, whereof Christ is Head. And therefore thou must love every Christian as thy felfe, and a men ber of thy body.

Inus far of the duties to see done at the receiving of the holy Sacrament, called Meditation.

3. Of the duties which wee are to performe after receiving of the boly Communion, called Action, or Practice.

HE dutie which we are to A performe after the receiving of the Lords Supper, is called A-Elion or Practice: without which

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all the rest will minister unto us no comfort.

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The Action confilts of two forts of duties: First, such as wee are to performe in the Church: or else, after that wee are gone home.

Those that wee are to performe in the Church, are either severall from our owne soules: or else, joynely with the Congregation.

The feverall duties which thou must performe from thine owne Soule, are three : First, thou must be carefull (that foralmuch as Christ now dwelleth in thee, therefore) to entertaine him in a cleane beart, and with pure affections; for, the most Holy, will bee holy with the boly. For if loseph of Arimathea when he had begged of Pilate his dead body, to bury it, wrapped it in sweet odours, and fine Linnen, and laid it in a new Tomber how much amore shouldest thou lodge Christ in a new beart, and perfume his Roomes with the ode-ZS riferous

Pf. 8. 24.

Sancia non nosi sanciè co sunctio riferous Incense of Prayers, and all pure affections? If God required Mofes to provide a Pot of pure Gola to keepe the Manna that fell in the Wildernesse: what a pure heart shouldest thou provide to receive this divine Manna that is come downe from beaven?

And as thou camest forrowing, like Ioseph and Mary, to seeke Christ in the Temple: so now having there found him in the middest of his Word and Sacraments, bee carefull with joy to carry him kome

with thee, as they did.

And if the man that found but his lost sheepe, rejoyced so much, how canst thou having found the Savieur of the world, but rejoyce

much more ?

Secondly, thou must offer the Sacrifice of a private Thankelgiving unto God for this inestimable grace and mercy : for as this action is common unto the whole Church; fo is it applyed particularly to every one of the faithfull in the Church, and for this particular mercy.

Luk. 2.

uk. 15.

mercy, every foule must joyfully offer up a particular Sacrifice of Thankesgiving. For if the Wife-men rejoyced to much when they faw the Starre which conducted them unto Christ: and worshipped him fo devoutly when he lay, a Babe, in the Manger; and off red unt o him their Gold, Mirrhe, and Frankincense: how much more shouldest thou rejoyce now that thou haft both feene and received this Sacrament, which guideththy feu'e unto him, where he sitteth at the right hand of his Father in glory? And thither lifting up thy heart, adore him and offer up unto him, the Gold of a pure faith, the Myrrhe of a mortified heart, with this or the like freete Incense of Prayer and Thankesgiving?

A prayer to be said after the receiving of the Communian.

What shall I render un-to thee, (O blessed Saviour) for all these bleffings, which thou haft so graciously bestowed upon my Soule? How can I fuf ficiently-thanke thee, when I can scarce expresse them? Where thou mightest have made meea Beaft, thou madest me a Man after thine owne Image: When by finne I had loft both thine Image, and my felfe, thou didft renew in mee thine Image by thy Spirit, and didst redeeme my Soule by thy blond againe: and now then haft given unto me thy Seale and pledge of my Redemption; nay, thou hast given thy selfe unto me, O bleffed Rodeemer. O what an inestimable treasure of riches, and over-flowing Fountaine of grace hath he got who hath gained thee No man ever touched thee by fasth, but thou didft beale him by Grace: for

for thou art the Author of Salvation, the remedy of all evils, the medicine of the sicke, the life of the gnicke, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels to attend upon so vile a Creature as I am; but that thou wouldest enter thy selfe into my Soule, there to preserve, neurish and cherish me unto life everlasting?

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If the carkasse of the dead Prophet could revive a dead man that touched it; how much more shall the living Body of the Lord of all Prophets, quicken the faithfull, in whose heart hee dwelleth? And if thou wilt raise my body at the last day out of the dutt; how much more wilt thou now revive my Soule which thou hast sanctified with thy Spirit, and purified with thy bland? O Lord vyhat could I more desire, or vyhat couldest thou more bestovy upon me, then to give me thy body for meate, thy blond for drinke, and to lay downe thy Soule for the price of my Redemption? Theu

2 Kings

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Thou Lord endurest the paine, and I doe reape the profit : I received pardon, and thou diddest beare the punishment. Thy teares were my bath, thy wounds my weale, and the injustice done to thee fatisfied for the Indgement which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransome, by thy mercy my reward, and by thy Sacrament my nourishment. Odevine food, by which the Sonnes of men are transformed into the sommes of God! fo that mans nature dyeth, and Gods Nature liveth and ruleth in us. Indeed, all Creatures wondered that the Creator would be inclosed nine meneths in the Virgins Wombe, (though her wombe being replenished with the Hely Ghost, was more plendid then the Starry Firmament:) But that thou shouldest thus humble thy selfe to dwell for ever in my beart, which thou foundeft more uncleane then a dung-hill, it is able to make all the Creatures in Heaven and Earth to stand amazed.

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amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart, I would to God that I had so pure a beart as my heart could wish to entertaine thee. And who is fit to entertaine Christ? or who, though invited, would not chuse with Mary rather to kneele at thy feete, then presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet meeping eyes shall never be wanting to wash thy blessed feete, and to lament my fileby sinnes: And albeit I cannot weepe fo many teares as may suffice to wash thy holy feete, yet Lordit is sufficient that thou had fled Bland enough to cleanfe my finfull soule. And I am fully (O Lord) affured, that all the dainty fare wherewith the disdainefull Pharise entertained thee at his Table, did not so much please thee, as those teares which penitent Mary powred under the Table. I would therefore wish with Ieremy, that my head were a fountaine

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ofteares, that feeing I can by no meanes yeeld sufficient thankes for thy love to mee; yet I might by continual teares, teflifie my love unto thee. And though no man is worthy of so infinite a grace : this is my comfort, That heen worthy whom thou in favour accountest worthy, And seeing that now of thy meere grace thou halt counted mee (among others thy chofen) worthy of this unspeakable favour, and sealed by thy Sacrament the affurance of thy love, and the forgivenesse of my sinnes, O Lord, confirme thy favour unto thy Servant; and fay of mee as Isaac did of Iacob, I have ble fed him, therefore hee shall be blessed: And that I may fay unto thee with Da. vid, Thon O Lord haft bleffed my Soule and made it thy house, and it shall beeble sed for ever. And seeing it pleased thee to bleffe the house of Obed Edom and all his houshold, whilest the Arke of the Lord remaiwed in his bouse: I doubt not but thou wilt much more bleffe my finle

Gen 27. Chro. 17.27.

1 Sam. 6.

11.12.

Soule and body, and all that doe belong unto mee, now that it hath pleased thy Majesty of thine owne good will to enter under my roofe, and to dwell for ever in my poore cottage. Bleffe mee, O Lord; fo, that my finnes may wholy bee remitted by thy Bloud, my conscience fanctified by thy Spirit, my minde enlightned by thy truth, my heart guided by thy Spirit, and my Will, in all things, subdued to thy bleffed will and pleafure. Bleffe mee with ait graces which I mant, and increase in mee those good gifts which thou hast already bestowed upon mee. And feeing that I hold thee not by the armes, as Iacob, wrastling without mee, but inwardly dwelling by Faith within mee; furely, Lord, I will never let thee goe, except thou bleffe me, and give mee a new name, anem beart, anem firit, and strength by the power of God to prevaile over sinne and Satan. And I beseech thee, O Lord, desire not to depart from mee, as thou didft

Gen. 32. 24,&c.

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diddest from Iacob, because thy day breaketh, and thy grace beginneth to dawne and appeare. But I from my foule, humbly with the Em. mavites entreate thee, O sweet Iefus to abide with mee b cause it draweth toward night. For the night of temptation, the night of tribulation, yea, my last long night of death approacheth. O bleffed Saviour stay with mee therefore now and ever-And if thy presence goe not home with mee, carry me not from hence. Goe with mee, and live with me, and let neither death, nor life feparate mee from thee. Drive mee from my felfe, draw mee into thee. Let mee be ficke, but found in thee, and in my weakeneffe let thy frength appeare. Let me seeme as dead, that thou alone mayest bee feene to live in mee, so that all my members may bee but instruments to all thy motions. Set me as a seale upon thine heart, and let thy zeale be fettled upon mine, that I may be out of love with all, that

I may bee onely in love with thee.

Extod. 33.

Capt. 8.6.

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And grant, O Lord, that as thou new vouchsafest mee this favour to fit at thy Table to receive this Secrament in thy house of grace: fo I may hereafter, through thy mercy, be received to eate and drinke atthy Tuble in thy Kingdome of glry. And for thy mercy, I doe here with the foure beafts, and twenty foure Elders cast my selfe downe before thy Throne of Grace, acknowledging that it is thou that hast redeemed mee with thy blond, and that salvation commeth onely from thee. And therefore unto thee I doe yeeld all praise, and glory, and esedome, and thankes, and honour, power, and might, and Majesty, omy Lord, and my God, for everwere, Amen.

Thirdly, seeing Christ hath sacificed himselfe for thee (and all that thou canst give is too litte) therefore thou must offer thy elfe to bee a living, holy, and acceptable sacrifice unto God; by serung him in righteousnesse and holiese all thy dayes. Thus Tertustian Luk. 22.

Apoc 5. 9. Apoc.7. 10.11.12.

Rom.12. 1. Luk.17.

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+ Mat. 26.

Which is probable to have been the

123 Pfal. 1 Cer.16.

Ro.15.25. * Dui co-

trofferes fant, & wolunt pro arbitrio

qui que Jua grod visum est,

contribuuni: & quod ita

colligitur, apud prepolitum

deponitur, atque inde ille opi-

tulatur pupillis & viduis, &

qui prepter mor-

bum ant aliquam aliam causam egent, &c. Iuftin. Martyr. Apolog. 2. * ayan. Lucrum est pietatis nominefa cere sumptum. Tert. Apo. adv. Cen.c.39.

witnesseth that in his time a Chi ftian was knowne from another man, onely by the holine fe and mount rightneffe of his life. ceive Goo

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2. Of the duties which we are to doe after the Communion joyntly with the Congregation.

HE duties to be performed west I joyntly with the Church, are week three. First publike Thankesgiving () both by Prayers and finging of Pfalmes: thus * Christ himselfe and his Apostles did. Secondly, 19. ning with the Church, * in giving (every man according to his abilitie) towards the reliefe of the poors. This was the manner of the Primi tive Churches, to make Collections and * Love-Feasts after the Lords

Supper, for the reliefe of the poore

Christians. Thirdly, when thanker

and praise is ended, then with all

reverence

hat cree to flind up, and to re-hat cree the bleffing of God, by the mouth of his Minister, and to receive it, as if thou diddeft heare God himselfe pronouncing it unto to the from Heaven. For by their

blefing, God doth bleffe his people. Thus farre of the duties to be pra-

and in the Church.

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The duties which thou art to ned matise after that thou art departed and whether thou hast truely rewhich thou maift thus easily perg. time : for seeing his flesh is meat ining and his bloud is drinke indeed, ill that hee is so full of grace, that man ever touched him by faith, but he received vertue from him : it

annot possibly be that if thou hast en his flesh, or drunke his bloud, thou shalt receive grace and ver to be cleanfed from thy fins, filthynesse. For if the Hemoroisse t did but touch his garment, had blondy iffue, that continued so g, forthwith stanched thow much

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Num 6. 23.27. Ich. 6.

56.

Mat. 5.20.

more will the blondy is ue of thy far be stenched, if thou then hast true eaten and drunke the very stell blond of Christ? But if thy issue thou hast never yet truely touch thou hast never yet truely touch Christ.

Secondly, feeing thou halt no reconciled thy felfe to God, andn newed thy Covenant, & vowed new nesse and amendment of life : the must therefore have speciall and that thou doef not yeeld to conmit thy former finnes any more knowing that the uncleane firit, ver he can get into thy Soule agu after that it is swept and Garnifin hee will enter forcible with feven other Divels morfe the himselfe: fo that the end of that mus shall be wor se than his beginning. Be ye not therefore like the Dog that returnes to his vomit, or the washes Som that walloweth in the mire agains And returne not to thy malice, like

to the Adder; who laying aside her poyson while shee drinkes, takesitus againe when shee hath done. But

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Mat. 12.

2 Pet. 2.

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when either the Devil or thy flish shall offer to tempt and move thee to relapse into thy former fins, anfwer them as the foule doth in the Canticles, I have put off my coat, (of my former corruption) how shall I out it on? I havemashed my feet, how Ball I defile them againe?

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament; let it appeare by thy eager desire of receiving it finer againe. For the Body of Christ s it was anointed with the oyle of eladne Te above his fellowes, so doth it yeeld a sweeter savour than all the Ornaments of the world: The fragrant smell whereof allureth all foules who have once tasted the sweetnesse thereof, ever after to defire oftner to taste thereof againe Because of the savour of thy good Oyntment, therefore doe the Virgins love thee. O taffetherefore often and fee how good the Lordis, faith David. This is the Commandement of deo & hortor, si mens fine affectu peccandifu. Aug. (vel

potius Genadius)lib.de. Eccl. Dogm.cap. 5 3.

Can. 5.3. Pfa. 45.7 Hcb. 1.9. Can.I.3 Pf. 34.8. Scio Roma hanc effe confuetudinem, ut fideles fmper Christi corpus atcipiant. Hier. Apol.adv. Iovin, Quotidie communionem. Euchariftie. perc pere non laudo nec repre-

hendo.

Omnihus

Dominicis

diebus co-

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dum sua-

Christ

Christ himselfe, Doe this in remembrance of me, and in doing this, thou shalt shew thy selfe bett mindfull and thankefull for his death, For as oft as ye shall eate this bread and drinke this cup, ye shall shew the Lords death untill he come. And let this be the chiefe end whereunto both thy receiving and living tendeth: that thou maist be a holy Christian, zealous of good workes, purged from sinne to live soberly, righteously and godly in this present world; that thou mayest bee acceptable to God, profitable to thy brethren, and comfortable unto thine owne foule.

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Thus far of the manner of glerifying God in thy life.

Now followeth the Practice of Piety in glorifying Godin the time of fickenesse, and when thou art called to dye in the Lord.

S soone as thou perceivest thy felfe to bee visited with any sicknesse, meditate with thy selfe: I. That mifery commeth not

forth

Tit. 2. 12,14.

Iob. 5.6.

rth of the dust; neither doth affliions spring out of the earth. Sickeffe comes not by hap or chance as the Philistims supposed that heir Mice and Emroides came) ut from mans wickednesse, which s sparkles breakethout. Man sufreth (faith Ieremy) for his sinnes: sooles (saith David) by reason of beir transoressions, and because of heir iniquities are afflitted. As therebre Salomon adviseth a man to arry himselfe towards an earthly rince; If the spirit of him that ruthrise up against thee, leave not thy lace: for gentlene se pacifieth great mes: so counsell I thee to deale with the Prince of Princes; if the birit of him that ruleth heaven ind earth, rise up against thee, let ot thy heart despaire : for repenance pacifieth great finnes. And phosoever returneth in his affliction o the Lord God of Israel, and seekes oim, hee will be found of bim.

2. Shut to thy Chamber doore; Examine thine owne heart upon thy ed; Search and try thy waies.

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A a Search

ı Sam.6.

Lam.3.

39. Pla.107.

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Ecc. 10. 4

2 Chron.

Mit.6.6. Pfai-4 4. Lam,

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Josh.7.

Search as diligently for thy capital finne, as Ioshua did for Achan, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to all their sinnes; yet when his anger is incensed, hee chiefely taketh occasions chasten, and enter with them into judgement, for some one grievous sin, wherein they have lived without Repentance.

2. When thou haft thus confi dered all thy finnes, put thy fell before the Judgement Seat of God, as a fellon or murthere standing at the Barre of an earthly Iudge: and with griefe and forrow of heart confesse unto God all thy knowne finnes, especially thy ca pitall offences, wherewith Gods chiefely displeased. Lay them op en, with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainou ne fe of thy finnes, and to shew the contrition of thy heart for the same. Lift

up thine hand, and acknowledge

Pro.28.

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thy felf before the righteous Iudge of Heaven and Earth, guilty of eternall death and damnation, for those thy hainous sinnes and transgressions. And having thus accused and judged thy selfe: cast downe thy selfe before the Foot-stoole of his Throne of grace: affuring thy felfe, that whatfoever the Kings of Israel be, yet the God of Israel is a mercifull God; And cry unto him from a penitent and faithfull heart, for mercy and forgivenesse, as eagerly and earnestly, thou knewst a malefactor, being to receive his fentence, crying unto the Iudge for favour and pardon; vowing amendment of life, and (by the affiftance of his grace) never to commit the like finne any more. All which thou maist doe in thefe or the like words.

> A Prayer when one begins to bee sicke.

OMost righteous Indge, yet in Iesus Christ my Gracious Aa 2 Father:

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Father: I wretched finner

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here returne unto thee (though driven with paine and sicknesse) like the Prodigall child with want and hunger. I acknowledge that this ficknesse and paine comes not by blinde chance or fortune, but by thy divine providence, and speciallap. pointment. It is the stroake of thy heavy hand, which my finnes have justly deserved: and the things that I feared, are now falne upon mee. Yet I doe well perceive, that in wrath thou remembre st mercy, when I consider how many, and how hainous are my sinnes, and how few and easie are thy corrections. Thou mightest have strucken mee with some fearefull and suddaine death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my fins, and have beene for ever con-

But thou, O Lord, visitest mee with such a fatherly chastisement, as thou usest to visit thy dearest Children

demned in Hell.

Job.3.25 Hab.8.2. oe ri-

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Children whom thou best lovest: giving mee (by this fickness;) both warning and time to repent, and to fue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any signe of thy wrath or hatred; but as an affured pledge and token of thy favour and loving kindnesse, whereby thou doest with thy temporall Judgements draw mee to judge my selfe,, and to repent of my wicked life, that I should not be condemned with the godlesse & unrepentant world. For thy holy Word affures mee, that whom thou lovest, thou thus chastenest: and that thou scourgest every sonne that thou receivest. That if I endure thy chaftening, thou offerest thy selfe unto mee as unto a sonne : and that all that continue in sinne, and yet escape without correction (whereof all thy children are partakers) are Bastards and not sons: and that thou chastenest mee for my profit, that I may bee a partaker of thy holine fe. O Lord, how full of goodnesse Aa 3

1 Cor.

Heb. 11. 6.7.&c.

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nesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperity: and now being provoked by my sinnes and unthankefulnesse, hast such fatherly and prositable ends in insticting upon mee this sickenesse and correction?

I confesse, Lord, that thou does justly afflict my Body with ficke nesse, for my Soule was sicke be fore of long prosperity, and forfeited with ease, peace, plenty, and fulnesse of bread. And now, 0 Lord, I lament and mourne for my fins, I acknowledge my wickednese, and my iniquities are alwayes in my fight. Oh, what a wretched finner am I, voyde of all goodnesse by nature, and full of evill by finnefull custome! Oh, what a world of fin have I committed against thee, whilest thy long sufferance expe-Eted my convertion, and thy bleffings wooed mee to repentance! Yet, Omy God, feeing it is thy property more to respect the good. nesse of thine owne nature, than the

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the deserts of sinners: I beseech thee, O Father, for thy Sonne Iefus Christ his sake, and for the merits of that all saving death which hee hath voluntarily suffered for all which beleeve in him: Have mercy upon mee, according to the multitude of thy mercies; turne thy face away from my sinnes, and blot out all mine iniquities: cast me not out of thy pre-Sence neither reward mee according to my deserts : For if thou doest reject me, who will receive me? or who will fuccour mee, if thou doeft forfake mee? But thou, O Lord, art the helper of the helple se, and in thee the fatberteffe findeth mercy : for though my finnes be exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit fo many as thy grace can remit &pardon. Wash therefore, O Christ, my finnes with the vertue of thy precious Bloud, especially, those sinnes, which from a penitent heart I have confessed unto thee: but chiefely, O Lord, for Christ his sake forgive mee *. And feeing that of thy Aa 4 love

Pla. 51. 1 Verse II

Pla. 15.7

Hof.14,

* Here name that fin, which most troubleth thy conscience.

love thou diddest lay downe thy life for my ransome, when I was thine enemie : Oh, save now the price of thine owne Bloud when it shall cost thee but a smile upon mee, or a gracious appearance in thy Fathers light in my behalfe. Reconcile mee once againe, O mercifull Mediatour, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy fake, hee is well pleased with all whom thou acceptest and lovest. And if it bee thy bleffed will, remove this ficknesse from mee, and restore mee to my former health againe; that I may live longer to fet forth thy glory, and to bee a comfort to my friends which depend upon mee; and procure to my selfe a more setled assurance of that heavenly inheritance which thou hast prepared for mee. And then, Lord, thou shalt fee how religiously and wifely I shall redeeme the time, which heretofore I have fo lewdly and prophanely spent. And to the end

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Mat.3.

Eph. 5.

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that I may the fooner and the easier bee delivered from this paine and sickenesse; direct me O Lord, I befeech thee by thy divine providence, to fuch a Physitian and helper, as that (by thy bleffing upon thy meanes) I may recover my former health and welfare againe. And good Lord, vouchfafe, that as thou halt fent this fickeneffe unto me; fo thou would like wife bee pleased to send thy holy Spirit into my heart, whereby this pre fent sicknesse may bee sanctified unto me: that I may use it as thy Schoole, wherein I may learne to know the greatnesse of my misery, and the riches of thy mercy : that I may be so humbled at the one. that I despaire not of the ether: and that I may fo renounce al coafidence of helps in my felfe, or in any other creature, that I may onely put the whole rest of my salvation in thy all-fufficient merits. And forafmuch as thou knowest, Lord, how weake a vessell I am, full offrailty and imperfecti-

Aa.5

Tam. I.I. Ioh.3.27

1 Cor. 10

13.

ons; and that by nature I am angry and froward under every croffe and affliction: OLord, who art the giver of all good gifts, arme me with patience, to endure thy bleffed will and pleasure; and of thy mercy lay no more upon mee, then I shall be able to endure and suffer. Give me grace to behave my felf in all patience, love, and meekenesse, unto those that shall come and vifit me : that I may thankfully receive, and willingly imbrace all good counfels and confolations from them: and that they may likewise see in him such good examples of Patience, and heare from mee fuch godly lessons of Comfort, as may be arguments of my Christian faith and profession, and influctions unto them, how to behave themselves when it shall please thee to visit them with the like affliction or ficknesse. I know. O Lord, I have deserved to dve: and I defire not longer to live, than to amend my wicked life, and in some better measure to set forth thy

thy glory. Therefore, O Father, if it be thy bleffed will, restoremee to health againe, and grant mee a longer life. But if thou haft, according to thine eternall decree, appointed by this ficknesse to call for mee out of this transitory life: 1 refigne my felfe into thy hands, and holy pleasure; thy blessed Will be done, whether it bee by life or by death. Onely I befeech thee of thy mercy forgive mee all my finnes. and prepare my poore foule, that by a true fuith and unfained repentance, firee may be ready against the time that thou halt call for her out of my ficke and finnefull body. Oheavenly Father, who art the hearer of Prayers, heare thou in Heaven this my Prayer; and in this extremity grant mee thefe requests: not for any mortbinesse that is in mee, but for the merits of thy beloved Sonne Iefus, my onely Saviour and Mediator: for whose sake thou hast promised to heare us, and to grant whatsoever wee shall aske of thee in his Name

I

Pfal. 31.

Pfa 65.2 1 Kings 398.

Joh 16.2

Name. In his Name therefore, and in his owne words I conclude this my imperfect Prayer, faying: Our Eather which art in Heaven, Hallowed be thy name, &c.

Having thus reconciled thy selfe

unto God in Christ:

thy house in order, as Isay advised King Ezechias, making thy last Will and Testament (if it be not already made:) If it bee made, then peruse it, consirme it, and for avoiding all doubts and contention, publish it before witnesses, that (if God call for thee out of this life) is may stand in force and unalterable, as thy list Will and Testament, and so deliver it locked or sealed up in some Box, to the keeping of a faithfull friend, in the presence of honest

2. But in making thy Testament, take a Religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsell to coutinue it according

to Law.

witneffes.

Dispatch.

162. 38.1

Dispatch this before thy sicknesse doth increase, and thy memory decay: lest otherwise thy Testament proove a dotement, and so be an other mans fancie, rather than thy Will.

3. To prevent many inconveniences, let me recommend to thy

diferetion two things.

i. If God have blessed thee with any competent state of wealth, make thy Will in thy health time. It will neither put thee further from thy goods, nor hasten thee former to thy death but it will be a greater ease to thy minde in freeing thee from a great trouble when thou shalt have most need of quiet. For when thy house is set in order, thou shalt bee better enabled to set thy soule in order, and to dispose of thy journey towards God.

2. If rhou hast children, give to every one of them a portion, according to thy ability, in thy life time; that thy life may seeme an ease, and not a yeake unto them: yet

logive, as that thy Children may be Itil beholding unto thee, and not thou unto them. But if thou keepe all in thy hands whileft thou liveft. they may thanke death and not thee. for the portion that thou leavest them. If thou hast no children, and the Lord have bleft thee with a great portion of the goods of this world; and if thou meanest to beflow them upon any charitable or pious uses, put not over that good worke to the trust of others; feeing thou feelt how most of other mers Executors, prove almost Executioners. And if friends be fo unfaithfull in a mans life: how much greater cause hast thou to distrust their fidelity after thy death? Lamentable experience sheweth how many dead mens wils have of ate, either been quite concealed, & utterly overthrowne, or by cavils and quirks of Law frustrated, or altered: whereas by the Law of God, the will of the dead should not bee violated; but al his godly intentions conscionably performed and fulfilled, as in the fight

Gal. 3.15. Heb. 9. 17. 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2.

15.

fight of God, who in the day of the resurrection, will be a just judge both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtfull, it should bee * construed, as it might come neerest to the honour of God, and the honest intention of the Testator. But let the vengeance due to such unchriftian deeds, light on the Actors that doe them: not on the Kingdome wherin they are suffered to bee done. And let other Rich men be warned by fuch wretched examples, not to * marry their minds to their money: as that they will doe no good with their goods, till death divorceth them. Considering therefore the Bortneffe of thine owne life, and the uncertainty of others just dealing after thy death, in these unjust dayes: let mee advise thee (whom God hath bleffed with abitity, and an intent to doe good) to become in thy life time, thine owne adminstrator: make thine own hands thine executors, and thine owne eyes thy over feers? cause thy lanthorne to

I Cor. 4. A &.7.31 * Voluntas tiftatoris maes inspicienda est quam verba cum vi. ris fect. Sani. C de fidei cum If ad lig. Fall. A A ad Trevel ubi te 4000 * Matri monium inter Au rum & Aria di-TOILIUM inter Deum & A nimam, August. Fal x que faciunt a liena pericula cautum.

Gal. 6.9. Mat. 10. 42. Mar. 9.41. Mat. 25. 41. Iuke24. 14.8.18. 1 Cor. 15.

58. Apoc. 14. 13. Iob. 14.5. Iob. 33. 24. 2 Kin. 20. 2 Kin. 5. 7. 8.13.

Ich.9.7.

2King.I. 2.3.

to give her light before thee, and not behinde thee: give God the glory, and thou shalt receive of him in due time the reward, which of his grace and mercy he hath promifed to thy good workes.

4. Having thus fet thy house and Conle in order (if the determined number of thy dayes bee not expired) God will either have mercy upon thee, and fay, Spare him (O killing malady) that he goe not downe into the pit; for I have received areconciliation. Or elfe, his Fatherly providence will direct thee to fuch a Physitian and to such meanes, as that by his bleffing upon their endeavours thou shalt recover, and be reflored to thy former health againe. But in any wife, take heed that thou, nor none for thee, fend unto forcerers, wizards, charmers, or inchanters for helpe: for this were to leave the God of Ifrael, and to goe to Baalzebub the God of Ekron for helpe: as did wicked Abaziah, and to breake thy vow which thou haft made with the bleffed Trinity in thy

thy Baptisme: and be sure that God will never give a blessing by those meanes which he hath accursed: but if hee permit Satan to cure thy body, feare lest it tend to the damnation of thy soule. Thou art tryed: beware.

5. When thou haft fent for the Physitian; take heed that thou put not thy trust rather in the Physitian, than in the Lora, as Afah did, of whom it is faid, that hee fought not to the Lord, in his disease, but to the Physitian: which is a kind of idolatry, that will increase the Lords anger, and make the Physick received uneffectuall. Vse therefore the Physitian as Gods Instrument, and Phylick as Gods meanes. And feeing it is not lawfull without Prayer to use ordinary food, 1 Tim. 4.4. much leste extraordinary Physick (whose good effect depends upon the bleffing of God:) before thou takest thy Physick, pray therefore heartily unto God to bleffe it unto thy ufe, in these or the like words.

Lev. 20.
6.
Dout. 18.
10 &c.
1 Theff.
2.10.

Lev. 13,

2Chro.

16.12.

Ifai. 1.5.

7. Ier. 8. 22.

A prayer before taking of Physick.

1 Sam. 2.

1Sam.14

Mercifull Father, who art the Lord of health, and of fickneffe, of life, and of death: who killest, and makest alive : who bringest downe to the grave, andraifest up againe: I come unto thee, as to the onely Physitian, who canst cure my foule from sinne, and my body from sickenesse; I desire neither life nor death, but referre my felfe to thy most holy will. For, though wee must needs dye, and being dead, our lives are as water spilt on the ground, which cannot bee gathered up againe: yet hath thy gracious providence (whilest life remaineth) appointed meanes which thou wilt have thy children to use; and (by the lawfull use thereof) to expect thy bleffing upon thine meanes, to the curing of the ficknesse, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine ordi-

ordinance, fent for thy fervant (the Physitian) who hath prepared for me this Phylicke which I receive as meanes fent from thy fatherly hand: I befeech thee therefore, that as by thy bleffing on a lump of dry figs, thou didit heale Ezechias sore, that he recovered: and by seven times mashing in the river of Iordan, didst cleanse Naaman the Syrian of his Leprosie, and diddeft restore the man that was blind from his birth, by annointing his eyes with clay and fittle, and fending him to wash in the poole of Siloam: and by touching the hand of Peters wives Mother, diddest cure her of her Feaver: and diddest restore the Woman that touched the hemme of thy Garment, from her bloody ifne: So it would please thee of thine infinite goodnes and mercy, to sanctifie this Physicke to my use, and to give fuch a bleffing unto it, that it may (if it bee thy will and pleasure) remoove this my sickenesse and paine, and restore me to health

Jfai. 38. 21.

Joh 9. 6.

Mat.8.15

Mat 8.

20.&c.

Tob 14.

health and strength againe. But if the number of those dayes which thou hast appointed for mee, to live in this vale of mifery, bee at an end, and that thou haft fent this sickenesse as thy Messenger, to call mee out of this mortall life; then Lord les thy bleffed will be done: for I fubmit my will to the most holy pleafure. Onely I befeech thee incrafe my Faith and Patience, and let thy grace and mercy be never wanting unto meesbut in the middest of all extreamities, assist mee with thy boly Spirit, that I may willingly & cheerefully refigne up my Soule (the price of thine owne blood) into thy most gracious hands and cuftody. Grant this, O Father, for lesus Christ his fake, to whom, with thee, and the holy Ghost, be all honour and glory both now and evermore, Amen.

Medita-

Meditations for the sicke.

WHilest thy sicknesse remaineth, use often (for thy comfort) these sew Meditations, taken from the ends wherefore God sendeth afflictions to his Children. Those are ten.

1. That by afflictions God may not onely * correct our finnes paft : but also worke in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other finnes, which otherwife wee would commit; like a good Father, who fuffers his tender Babe to fcorch his finger in a candle, that he may the rather learne to beware of falling into a greater fire. So that the Child of God may fay with David, it is good for mee that I have beene afflicted, that I may learne thy statutes; for, before I was afflicted I went aftray, but now I keepe thy word. And indeed (faith Saint Paul) Wee are chastened of the Lord, because wee should not be condemned with

* Dens Tuos percutit ut cmendet. Hier fom in E[a.16. Deus calamitates infligit, non extinguere sed castigare nos capiens. Bafil. ferm.z.in divites .. Pfa. 119. 54. Pfa.19. 67. I Cor. II

3.

with the world. With one crosse God maketh two cures: the prevention of finnes past, the prevention of finnes to come. For though the eternall punishment of sinne (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ; yet we are not (without serious judging of our felves) exempted from the temporall chaftisement of finne; for this proceedeth onely from the love of God, for our good. And this is the reason, that when Nathan told David, from the Lord, that his sinnes were forgiven; yet that the Sword (of Chastisement) should not depart from his bouse: and that his Child Should surely dye. For God, like a skilfull Physitian, seeing the Soule to bee poisoned with the setling of finne; and knowing that the raigning of the flesh will proove the ruine of the Spirit: ministreth the bitter pil of affliction. whereby the reliques of sinne are purged; and the Soule more foundly cured : the Flesh is subdued, and the Spirit is

fan-

2Sam. 12

Verse.13

fanctified: Oh the odionsnesse of sin, which causeth God to chasten so severely his Children, whom otherwise he loveth so dearely!

2. God sendeth affliction to seale unto us our Adoption, for every child whom God loveth he correcteth; And hee is a Bastard that is not corrected. Yea, it is a fure note that where God feeth finne and fmites not, there hee detests and loves not. Therefore it is faid, that hee * fuffered the wicked sonnes of Ely to continue in their sinnes without correction, because the Lord would flay them. On the a other fide, there is no farer token of Gods fatherly love and care, than to be corrected with some croffe, as oft as wee commit any finfull crime. Affliction therefore is a feale of Adoption, no figne of Reprobation. For the purest Corne is cleanest fanned, the finest Gold is oftest tryed, the Iweetest Grape is hardest preffed, and the truest Christian heavieft croffed.

3. God sendeth affliction to

Heb. 12.

* Admala Cervaniur non moritura mali. I Sam. 2. 25. 2 Namque favor nimius non est favor. ira sed ingens: At favor in magno sape dolore latet. Bafil. Anthe fact.

weane

* Crebris tribulationibus Ecclestam suam Dominus exercct: ne [i cuncta teporal a forte pro. (perè currant ; incolatu pra-Centis exilii delettata, minus caleftem patriam Suffict. Bedain Cant. Mundanus affe Etus præ-Centir amat, temperalia cumulat. Piritualia negligit, &

weane our hearts from too much lo. ving this world and worldly vanities: and to cause us the more ear. neftly to defire and long for * eter. nall life. For as the Children of Israel (had they not beene ill in treated in Egypt) would never have beene fo willing to goe to wards Canaan: fo (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdome of Heartily ven. For, wee see many Epicures, that would be content to forgo: Heaven, on condition that they might still enjoy their earthly plead fures; and (having never tafted the joyes of a better) how loath are they to depart this life ? whereas love the * Apostle (that faw Heavens us. glory) tels us, that there is no more he comparison twixt the joyes of ever- do nell life, and the pleasures of this Pa world, then there is betwixt the fil ple thiest dung and the pleasantest meate; the eum totus se spargit in imis, nil potest amare de summis. Juftin Patriarch de difc monaft.cap 4. * 2 Cor. 12.

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or betwist the flinking of dung-hill and the fairest bed chamber therefore a loving ourle puts wormer wood or mustard on the breast, to of make the child the rather to forfake in the dugge: fo God mixeth femever times affliction with the pleasure to and prosperitie of this lite, left not ake the Children of this generas of tion) they should forget God, and full into too much love of this pregly ant evill world: and so by riches Head ow proud; by fame insolent; by week, week wanton; and spurne with got their heele against the Lord, when they Day waxe fat. But if Gods Chilolea den love the world fo well, when dthe (ike a curst stepmother) shee misuare leth and firikes us how should wee ereas love this barlot if thee smiled upon ivens us, and froaked us, as shee doth more her owne worldy Brats! Thus eterdoth God (like a wife and loving
of this
neft!

Pather) embitter with crosses the
neft!

pleasures of this life to his children,
neate;

that (finding in this earthly state no

is Ju- Que and permanent joyes) they might figh and long for eternall life, Bb

Ne Sancti vir ali qua elati one in bac vila lupr biant. quibulda tentatiomibus repirmun-

Ench.ia l Deu. 3 2.

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I. Pet. 1.7. * Vt igne Durgati co ab adn ix lione vitiorum camalium defecati. plendeant, exanimatæ ingoccatie c'aritate. Hilar, in Pfal. 46. * Schola crucis, Chola luis. Guaernator in tempehate diganfeitur, ma iemiles probain; de icata jactatio eft,

where firm and everlasting joyes a onely to be found.

4. By affliction and fickne God exercifeth his Children, and the graces which he bestoweth on them. He refineth and true their faith, as the Gold fmith do his Gold in the * Furnace, to mi it shine more glistering and brigh he firreth us up to pray mored gently and zealoufly, and prove what patience we have learned this while in his * Schoole. The like experience he maketh of Hope, Love, and all the rest of a Christian vertues: which, withou this tryall, would ruft, like Iron exercised; or corrupt, like stands waters, that either have no current or elfe are not powred from velle vessell, whose taste remaineth, whole fent is not changed. And ther then a man should keepe the fent of his corrupt nature damnation, who would not w to be changed from state to state, un periculum non est: constitutio in adversis, probati

veritatis. Cyp Ser. 4. de Immo. Jer. 48. 11. crof yes a

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crosses and sicknesse, to salvation? For as the Cammomil, which is trodden, groweth best, & smelleth most fragrant; and as the fish is smeetest, that lives in the saltest waters: so those soules are most precious unto Christ, who are most exercised and afflicted with his Crosse.

5. God sendeth afflictions demonstrate unto the world, the truenesse of his childrens love and fervice. Every hypocrite will serve God whilest he prospereth and bleffeth him, as the Divell falfely accufed lob to have done: but who (fave his loving child) will love and serve him in adversitie, when God, seemeth to be augry and displeased with him? yea and cleave unto him most inseparably, when hee seemeth (with the greatest fromne and diferace) to reject a man, and to cast him out of his favour? yea, when he feemeth to wound, and kill as an enemy: yet then to fay with lob, Though thou Lord kill me, yet will I put may trust in thee.

loving, and ferving of

Bbz

Iob.1.9

Iob.19.

25.

God

God; and trusting in his mercie in the time of our correction and misery, is the truest note of an unfained Child and servant of the Lord.

6. Sanctified affliction is a fingular helpe to further our true conversion, and to drive us home by repentance to our heavenly Father. In their affliction (saich the Lord) they will leeke me diligently. Egypts burdens made Ifrael cry unto God: Davids troubles made him pray: Hezechias ficknesse made him to weepe: and miferie drove the Prodigall Child to returne and fue for his Fathers grace and mercie : Yea, wee read of many in the Goffel, that (by sicknesses and afflictions) were driven to come unto Christ, who (if they had bealth and prosperitie, as others) would have (like others) neglected or contemned their Saviour, and never have fought unto him for his faving health and grace. For as the Arke of Noah, the higher it was tofled with the Floud, the neerer it mounted towards beaven: fo the fantt. fied

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fanctified Soule, the more it is execifed with affliction, the neerer it is lifted towards God. Oh bleffed is that croffe that draweth a finner to * come (upon the lanees of his heart) unto Christ, to confesse his owne miserie, and to implore his endlesse mercy! Oh bleffed, aye bleffed be that Christ, that never refuseth the sinner that commeth unto him, though weather driven by affliction and misery.

7. Affliction worketh pity and compassion toward our fellow brethren, that be in diftreffe and miserie; whereby wee learne to have a fellow-feeling of their calamities; and to condole their estate, as if we suffered with them. And for this cause Christ himself would fuffer, and be tempted in all things like unto us (finne onely excepted) that he might bee a mercifull High touched with the feeling of For none car fo our infirmities. heartily bemone the milery of another, as he who first suffered bimselfe the same affliction. Hereup-Bb 3 on * Deus
non deleetatur pænis nostris,
sed confessenem
quevit
erroris.
Alb.in
Pfal. 4:
Pænitent.

Heb.13.

Heb.4. 13, & 2. 18 & 5 8,9. on a finner in mifery may boldly fay unto Christ.

Nonignare mali miseris succurrito Christe.

Our fraity sith (O Christ) thou diast perceive:

Condole our state, who still in frailtie cleave.

8. God ufeth our fickenesses and afflictions, as meanes and examples both to * manifest unto others the faith and vertues which he hath bestowed upon us; as also to streng. then those who have not received fo great a measure of faith as wee. For there can bee no greater encouragement to a weak Christian then to behold a true professour (in the extreamest fickenesse of his body supported with greater patience and confolation in his foule. And the comfortable and bleffed departure of fuch a man will arme him against the feare of death, and affure him, that the hope of the godly is a farremore precious thinge then that flesh and blond can understand, or mortall eies behold, in the vale of mifery.

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* Sinit Deus ju-Aum zicidere in calamitates, ut virintem,que in illo latebat, alijs p.1 lam man festamque faciat. Dam.l 1. de Orth. cap 29.

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miserie. And were it not that wee did see many of those whom wee know to be the undoubted Children of God, to have endured such afflictions and calamities, before us; the greatnesse of the miseries, and crosses which ofttimes we endure, would make us doubt whether we be the children of God or no. And to this purpose St. Iames saith, God made Iob and the Prophets an example of suffering adversitie, and of long patience.

9. By afflictions God makes us conformable to the Image of Christ his Sonne, who being the Captaine of our salvation, was made perfect through sufferings. And therefore hee first bare the Croffe in Same, before hee was crowned with glory; and did first taste gall, before hee did eate the honey combe; and was first derided King of the Iewes, by the Souldiers in the High priests Hall, before hee was saluted King of Glory, by the Angels in his Fathers Courts. And the more lively our beavenly Father shall perceive Bb4

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16b. 2.
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Mar. 27.
3.4.
Luk. 24.
24.
Vavos pool
filla guflavia.
Ter. lib.
de Coron. milit. c. 24.
Pfa. 24.7.

Rom. S.

2 Tim.

4 7,8.

Apo. 3.

the image of his naturall Sonne to appeare in us, the better hee will love us; and when wee have, for time borne his likenesse in his sufferings, and fought and overcome we shall be crowned by Christ, and with Christ, sit on his Throne, and of Christ receive the precious while stone and morning starre, that shall make us shine like Christ for evering his glory.

bee humbled in respect of their owne state and miserie: and God gloristed by delivering them out of their troubles and afflictions, when they call upon him for his help and succour. For though that there be no man so pure, but if the Lord will straightly marke iniquities, her shall find in him just cause to punish him for his sinne: yet the Lord in mercie doth * not alwayes in the affliction of his Children respect their sinnes; but sometimes layeth

Moral.

Job. Pfa. 103.3. * In bis que patimur nullum contra De um murmur cordi nostro subrepat: quia ad quid hoc creatm noster operatur ignotum est, Greg. Epist. 23.

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21. Apoc. 2. 17,18. Phil.3. II. Ideo tentantur Sancti,ut ipli se agnoscant Primaf. Effe se magnaru virium homo crederet, fi nullum anquam earundem unium

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afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that he man was not borne blinde for his wine or his parents sinne; but that he worke of God should bee shewed on him. So he told them likewise, that Lazarus sickenesse was not unto the death, but for the glory of God Oh he unspeakeable goodnesse of God, which turneth those afflictions, which are the shame and purishment due to our sinnes, to see the subject of his konour and lory!

These are the blessed and prosentle ends, wherefore God sendeth icknesse and affliction upon his Children; whereby it may plainely preare that afflictions are not signes ither of Gods hatred, or of our revolution; but rather tokens and ledges of his fatherly love unto his hildren whom he loveth, and therfore chasteneth them in this sife, where upon repentance, there remaines hope of pardon; rather than a referre the punishment to that

Bbs

life 1.

Joh. 9.3.

Joh.11.4.

* CHM vexamur ac premi mur, tum maximas gratias agimus indulgen tiffin.o Patri , quod-cor rapic'am nofiam non pall tax long us proced re, fed plazis ac verberibusemendat. Lact lib. 5,cap. 23 Heb. 17. II.

life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the * Primitive Church, were wonter give God great thanks for afflich. ing them in this life. So the Apo. Ales rejoyced, that they were counted worthy to Suffer for Christs Name Acts 5.41. And the Christian He brewes saffered with joy the spoyling of their goods, knowing that they bu in Heaven a better, and an enduring Substance. Heb. 10. 34 . And into spect of those hely ends, the Apo Itle faith, That though no afflictin for the present seemeth joyous, bu grievous : yet, afterwards it bringell the quiet fruit of righteousnesse !! them who are already exercifed. Pra therefore heartily, that as God hath fent unto thee this sicknesse; for would please him to come himself. unto thee with thy ficknesse: br teaching thee to make those fantified n/es of it, for which he had inflicted the same upon thee.

Meditation

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F God hath of his mercy heard thy Prayers, and restored thee to thy health againe; consider with thy selfe:

1. That thou hast now received from God, as it were, another life. Spend it therefore, to the honour of God, in newnesse of life. Let thy sinne die with thy sickenesse: but live thou by grace to holinesse.

2. Bee not the more secure, that thou art restored to bealth, neither insult in thy selfe, that thou hast escaped death; but thinke rather, that God (seeing how unprepared thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some little longer time of respite; that thou maist both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call for thee

without further delay, out of this world. For though thou hast escaped this, it may bee, thou shalt not escape the next licknesse.

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3. Consider how fearefull a reckoning thou hadst made before the Indgement seate of Christ, by this time, if thou hadst died of this sicknesse: spend therefore the time that remaines, so, as that thou maist bee able to make a more cheerefull account of thy life, when it must bee expired indeed.

4. Put not farre off the day of death: thou knowest not for all this how neere it is at hand: and (being so fairely warned) be wifer. For if thou be taken unprovided the next time, thy excuse will be lesse, and thy

ju gement greater.

owed amendment, and newnesse of life. Thou hast vowed avon unto God, deferre not to pay it: for hee delightesh not in fooles; pay therefore that thou hast vowed. The uncleane Spirit is cast out: O let him not re-enter with seven worse than him-

Eccl. 5.3.

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felfe. Thou hast sighed out the groanes of contrition, thou half mept the teares of repentance; thou art pashed in the poole of Bethesda, freaming with five bloudy wounds not of a troubling Angel, but of he Angel of Gods presence trouled with the wrath due to thy innes: who descended into Hell, o reftore thee to faving health, and Heaven. Returne not now, with the Dogge, to thine owne vemit; nor like the washed Som, to wallow againe in the mire of thy former finnes, and uncleannesse: lest being intangled and overcome againe with the filthine se of sinne, (which now thou hast escaped) thy later end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man, cured of his 38. yeares disease; Behold, thou art made whole; finne no more, lest a worse thing fall upon thee. Secondly, to the woman taken in adulterie; Neither doe I condemne thee:

Joh.4. 24. Jfa.63.9. Luk.4.

2 Pet. 2. 20.12.

Joh 5.

Joh.8.11

1 Pet.4.4

Pf. 90. 12

Goethy way and sinne no more. Teach. ing us, how dangerous a thing it is, to relapse, and fall againe into the former excesse of riot. Take heed therefore unto thy waies: and pray for grace, that thou maiest apply thy beart unto wisedome, during that feath number of daies which yet remaine behinde. And for thy present mercy and health received, imitate the thankefull Leper, and returne unto God, this, or the like thankefgiving.

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A thankesgiving to bee said of one that is recovered from lickeneffe.



full Father, who art the Lord of health and fickenesse, of life and of death; who killest, and makest alive; who bringest downe-to the grave, and raisest up a gaine, who art the onely preserver of all those that trust in thee; I thy poore

Gracious and merci

ISam. 9.

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poore & unworthy fervant having now (by experience of my painfull sicknesse) felt the grievousnesse of mifery due unto sin, and the greatnesse of thy mercy in forgiving finners; and perceiving with what a fatherly compassion thou hast heard my prayers, and reftored me to my health, and Arength againe: doe here (upon the bended kness of my heart) returne (with the thankefull Leper) to acknowledge thee alone to bee the God of my health and falvation: and to give thee the praise and glory for my strength and deliverance out of that grievous disease and maladie; and for this turning my mourning into mirth, my sickenesse into health, and my death into life. My Gnnes deserved punishment, and thou haft corrected mee, but haft not given me over unto death. * I looked (from the day to the night) when thou 9,&c. wouldest make an end of mee: I did chatter like a Crane, or a Swallow: Imourned (as a Dove) when the bitternesse of fickenesse oppressed me : I lifted

lifted up mine eies unto thee, O Lord, and thou didst comfort mee: for then dids cast all my sinnes behinds thy backe, and didst deliver my soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature (saying, I am deprived of the residue of my yeares, I shall see man no more among the Inhabitants of the world) thou didst then restore mee to health agains, and gavest life unto mee: I found thee, O Lord, ready to save mee.

And now, Lord, I confesse, that I can never yeeld unto thee such a measure of thankes, as thou hast (for this benefit) deserved at my hands. And seeing that I can never be able to repay thy goodnesse with acceptable workes; Oh, that I could with Mary Magdalen testifie the love and thankfulnesse of my heart, with abounding teares! Oh, what shall I be able to render unto thee, O Lord, for all those benefits which thou bestomedst upon my soule! Surely, as in my sicknesse, whe I had nothing else to give un-

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to thee, I offered Christ and his merits unto thee as a ransome for my finnes: so being now restored by thy grace unto my health and strength, and having no better Rom. 12 thing to give; behold, O Lord, I doe here offer up my felfe unto thee, befeeching thee to affift mee with thy boly Spirit, that the remainder of my life may be wholly fpent in fetting forth thy praise and glorie.

O Lord, forgive mee my former follies and unthankfulnesse; that I was no more carefull to love thee, according to thy goodnesse, nor to ferve thee, according to thy will; nor to obey thee, according to thy Commandements; nor to thanke thee, according to thy benefits. And feeing thou knowest that of my selfe I am not sufficient, so much as to thinke a good thought (much lesse to doe that which is good and acceptable in thy fight;) affift mee with thy grace and holy Spirit, that I may (in my proferity) as devoutly spend my health in thy service as I

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dayes,

was earnest in my sickeneffe to beg it at thy hands. And fuffer me never to forget either this thy mercie, in restoring mee to my health; or those vowes and promises, which I have made unto thee in my ficke. neffe. With my new health, renew in mee, O Lord, a right Spirit: which may free me from the flavery of sinne, and establish my heart in the fervice of grace. Worke in mee a greater detestation of all finnes (which were the causes of thy anger, and my fickeneffe;) and increase my Faith in Jesus Christ, who is the Author of my bealth, and Salvation. Let thy good Spirit leade me into the way that I should walke : and teach mee to denie all ungodlinesse, and worldly lusts, and to live soberly, religiously, and godly in this world, that others by my example may thinke better of thy truth. And fith this time (which I have yet to live) is but a little respite and small remnant of dayes, which cannot long continue; Teach mee, my God, soto number my

Tit. 2. 12.

Pf.90.12

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daies, that I may apply my beart to that firituall wisedome , which dire-Heth to Calvation. And to this end, make mee more zealous than I have beene in religion, more devout in prayer, more fervent in fpirit, more carefull to heare and profit by the preaching of thy Goffel, more helpfull to my poore brethren, more watchfull over my wayes, more faithfull in my calling, and everie way more abundant in all good workes. Let mee (in the joyfull time of prosperitie) feare the evill day of affliction; in the time of health, thinke of scheneffe; in the time of fickeneffe , make my felfe readie for death; and when death approacheth, prepare my felfe for judgement. Let my whole life be an expressing thankfulnesse unto thee for thy grace and mercie. And therefore, O Lord, I doe here from the very bottome of my heart, together with the thousand thousands of Angels, the foure Beasts; and twenty foure Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee

Apoc. 5.

O Father, which fitteth upon the Throne; and to the Lambe, the Sonne, who fitteth at thy right hand: and to the holy Spirit, which proceedeth from both; the holy Trinities persons in unitie of substance; all praise, honour, glory, and power, from this time forth and for evermore. Amen.

Meditations for one that is like to die.

If thy fickenes be like to increase unto death; then meditate on three things: First, how gracions God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable

dealing with thee.

1. Meditate, that God useth this chastisement of thy body, but as a Medicine to cure thy soule, by drawing thee (who art sicke in sinne) to come by repentance unto

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Christ (thy Physitian) to have thy Mat. 9.12

That the forest sickenesse, or inefullest disease which thou canst

ndure, is nothing, if it be compaed to those dolours, and paines which lesus Christ thy Saviour hath

iffered for thee: when in a blondy weat, he endured the wrath of God,

the paine of hell, and a cursed death which was due to thy sinnes. Justly

therefore may hee use those words of leremy, Behold, and see if there be

done unto mee, wherewith the Lord

ath afflicted me in the day of his fierce

rath. Hath the Sonne of God endund so much for thy redemption; and wilt not chou a sinfull man endure a

lttle ficknesse for his pleasure; especally when it is for thy good?

3. That when thy siekenesse and dsease is at the extreamest; yet it is the and easier then thy sinnes have deserved. Let thine owne conscience

udge whether thou half not deser-

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Luk.22.

14. Pfa: 8

Pla. 88.7 Ila. 53.4

Pfa. 18 5

Heb. 5.7. Gal 3.13

Lam. 7.

Dum legimus vel audimus

quatra

ille sine
culpa sustinuit,intellinemus

telligemus
nos peccatores omnia debere

libenter sustinere.
Theod.

ads cap.

Mur-

The Practice of Party.

Murmure not therefore, confidering thy manifold and grice vous sinnes, thanke God that the art not plagued with farre mon grievous punishments. Thinke how willingly the damned in Hell would endure the extremest paines a thou fand yeares, on condition that they had but the hope to be faved, and (after so many yeares) to be east of their eternall torments. And fes ing that it is his mercy that thou a not rather confumed than corrected how canft thou but beare patient his temporall correction, feeing th end is to fave thee from eterna condemnation? 4. That nothing commeth

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passe in this case unto thee, but su as ordinarily befell to others the brethren; who being the belove and undoubted fervants of Go (when they lived on earth) are not most bleffed and glorious Sain with Christ in Heaven : as Iob, De vid; Lazarus, &c. They groaned a time, as thou doeft , under the burthen: but they are now d

Lam. 3. 23.

I Cor. 11.32.

Heb. 11. 35.&c. I Pet. 5.

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livered from all their miseries, troubles and calamities. And so likewise ere long (if thou wilt patiently tarry the Lords leasure) thou shalt also bee delivered from thy sicknesse and paines; either by restitution to thy former health, with Iob; or (which is farre better) by being received to heavenly rest, with Lazarus.

5. Laftly, that God hath not given thee over into the hand of thine enemie, to be punished and disgraced; but (being thy loving Father) hee correcteth thee with his own mercifull hand. When David had his wish, to chuse his owne chafisement: he chose rather to be corrected by the hand of God, than by any other meanes; Let us fall into the bands of the Lord, for bis mercies are great, and let mee not fall into the hands of man. Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth joyous for the pre-(est) wee know nothing commeth but

2 Sam.

Heb. 12.

584

2 Sam. 16.9,10.

Pfa 39.9.

Ioh 2.10

Mat. 16. 20.

Verf.42.

but what is good? The confideration hereof made Davidto endure Shimeis curfed railing; with great patience; and to correct himf fe another time for his impatien y I should not have opened my mouth, because thou didst it: and lob, tore prove the unadvised speech of his 6 wife, Thou peakest like a soolis he

woman. What? Shall wee receive good at the hand of God, and not receive evill? And though the cup of God rip wrath due to our sinnes, was such a horrour to our Saviours humane nation ture, that hee earnestly prayed that wh it might passe from him : yet (when oth

unto him by the hand and will of his he Father) hee willingly submitted on himselfe to drink it to the very are las

hee confidered that it was reached wi

thereof. Nothing will more arme the with patience in thy fickeness than to see that it commeth from the hand of thy heavenly Father, im who would never send it, but that or hee fees it to be unto thee both need is

full and profitable.

The ati

The second sort of Meditations are, to consider from what evils death will free thee.

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T freeth thee from a corruptible body, which was conceived in the weakenesse of Hesh, the beate of out, the staine of sinne, and borne ive In the bloud of filthynesse: a living rison of thy foule, a lively infirm-hat nating dung: the excrements of whose nostrils, eares, poares, and hen other passages (duely considered) hed will feeme more loathfome then his he uncleanest finke or valt. Inbmuch that whereas trees and lants bring forth leaves, flowers, me traits, and fweet finels, mans body est rings forth naturally nothing but om ice, wormes, rottennesse, and filthy inch. His affections are altogether child errupted, and the imaginations of its heart are onely evill continually.

Hence it is that the ungodly is not The atisfied with prophanenesse, nor Pfa. 14 1. Och. 5. 5.

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the voluptuous with pleasures, no the ambitious with preferment, no the curious with precisenesse, north malicious with preciseness, northern cherous with uncleannesse, north covetous with gaine, nor the dra kard with drinking. Now passing and fassions doe daily grow: and fashions doe daily grow: no feares and afflictions doe ftill if here wrath lies in waite, there via ghry vexeth; here pride lifts up there disgrace casts downe; and very one waiteth who shall arise is the ruine of another. Now am is privily stung with back biter o like fiery Serpents: anon, heis danger to be openly devoured of li enemies, like Daniels Lions. And godly man, where ere he lived shall ever be vexed (like Lot) wi Sodomes uncleannesse.

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2. Death brings unto the go an end of finning, and of all miseries which are due unto sin lothat after death there shall he more forrow, nor crying; shall there be any more paine: for 6 shall ripe away all teares from

Rom. 6.7. Apo. 21.

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eyes. Yea, by death wee are sepat, no rated from the company of wicked north men; and God taketh away mercithe full and righteous men from the evill orth to come. So he dealt with Iofiah: dru I will gather thee to thy Fathers, and assimuthou shalt bee put into thy grave in peace: and thine eyes shall not see all the evill which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the Haven of the soules ioy: 10 the grave may be termed the Haven of the bodies reft.

2. Whereas this wicked body lives in a world of wickednesse, 10 that the poore soule cannot looke out at the eye, and not bee infected; nor heare by the eare, and not bee distracted; nor smell at the nostrils, and not bee tainted; nor taste with the tongue, and not bee allured; nor touch by the hand, and not bee defiled; and every fense upon every temptation is ready to betray the foule: by death the foule shall be delivered from this thraldome,

Cc2

2 King. 32

20.

Ifa: 57, 1

Ifa. 26. 20

Ioh. 5.19.

and

and this corruptible body Shall tut on incorruption, and this mortall immor. talitie, I Car. 15.35. Oh bleffel thrice bleffed bee that death in the Lord, which delivers us out of h evilla world, and freeth us from fuch a body, or bondage of com ption!

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The third fort of Meditations to consider what good death will bring unto thee.

Eath bringeth to the god mans foule to enjoy an in mediate Communion with the bla fed Trinity, in everlatting bliffein che glory.

2. It translates the Soule from Jon the miseries of this world, them tagion of finue, and societie of in ners, to the Citie of the loving Gal the celestiad Terusalem, and the con pany of innumerable Angels, and the affembly and congregation of the t. first borne, which are written in head

ven; and to God the Indge of all, a tro

Heb. 12.

22.23.24.

othe soules of inst men made perfect, nd to Iesus the Mediator of the new Covenant.

3. Death putteth the Soule into he actuall, and full poffession of all he Inheritance and happinesse, which Christ hath either promised into thee in his Word, or purchased

for thee by his blond.

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This is the good and happinesse whereunto a blessed death bring three. And what truely reliions Christian that is young, would not wish himselfe old, that is apointed time might the fooner aproach, to enter into this celestiall ble aradise? where thou may canifrom soncur, thy bondage for freedome, thy leafe for an inberitance, and thy fortall state for an immortal life. He that doth not daily defire this lessed nesse above all things, of and lothers he is lesse worthy to enjoy to

the If * Cato Vicensis, and Cleomrotus, two Heathen men, (rea-Cc3 ding

quæft.l. I Vilde præcipiti veries in Tartara faxo, Ve que Socra. ticum de nece le it 0,45 Ovid-in Ibid.

* Plut.in

vit. Cat. Cic. Tufding Platoes booke of the immor-

talitie of the foule) did voluntarily,

the one breake his necke, the other runne upon his fword; that ther

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might the fooner (as they thought) have enjoyed those joyes: what shame is it for Christians (knowing those things in a more excellent measure and manner out of God owne Booke) not to bee willing to enter into those heavenly joyes? specially when their master cals for them thither. If therefore them be in thee any love of God, or defin of thine owne happinesse or salva tion, when the time of thy depart ting draweth neere; that time, fay, and manner of death, which God in his unchangeable Counfel hath appointed, & determined be fore thou wast borne; yeeld and furrender up (willingly, and cheen

fully) thy soule into the merciful hand of Iesus Christ thy Savieus And to this end, when the time is come; as the Angels in the fight of Manoah and his wife, ascended from the Altar up to heaven in the

Mat. 25.

hou, that thy soule in the sight of hy friends, may from the Alear of contrite heart, ascend up to hearn, in the sweete persume of this, or the like spiritual sacrifice of trayer.

Luk.19.

A Prayer for a sicke man, when he is told that he is not a man for this world, but must prepare himselfe to goe unto God.



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Heavenly Father, who art the Lord God of the spirits of all store, and hast made us these soules,

ind yast appointed us the time, as to come into this world, so (having inished our course) to goe out of the same: the number of my daies which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I can not passe. I know (O Lord) that if C c 4 thon

Numb. 16.
22.
Numb.
27.16.
Ier. 38.
16.
A&s 13.
25,26
2 Tim. 47.
Pf. 90.12.
Iob 14.5.
14,& 16.
22.& 11.

Luke 42.

Pfa. 41.

Pfa. 130.

Dan. 5.

Mat. 11.

18.

Math.3.

the haires on my head. If thou will straightly marke mine iniquities, 0 Lord, Where shall I stand? If thou weighest me in the ballance, I shall but found too light: For I am voyd of all righteousnesse that might merit thy mercy: and loaden with all iniquities, that most justly deserve

thy heaviest wrath. But O my

Lord, and my God, for lefus Christ

thy fonnes fake, in whom onely thou

in thought, word, and deede : fo that

my sinnes have taken such hold on

mee, that I am not able to looke up, and they are more in number then

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beleeving finners, take pitie and compassion upon me, who am the chiefe of sinners. Blot out all my finnes, out of thy remembrance, and wash away all my transgressions out of thy fight, with the precious bloud of thy Sonne, which I beleeve that hee (as an undefiled Lambe) hath shed for the cleansing of my finnes. In this faith I lived; in this faith I die: beleeving that Iesus Christ died for my sinnes, and rose againe for my justification. And feeing that he hath endured that death, and borne the burthen of that judgement which was due unto my sinnes: O Father for his death and passions sake, (now that I am comming to appeare before thy Judgement feat) acquit and deliver mee from that fearful judgement which my finnes have justly deferved. And performe unto me that gracious and comfortable promise, which thou hast made in thy Gospel: That whosoever beleeveth in thee, bath everasting life, and shall not come into Joh 5.2 Indgement, but shall passe from death

I Tim. I 15. Ezech. 1.8.22. Pfa. 51 7. I Pet. 1. 19. Job I. 29.

Rom.4. 15. 1 Cor. 153.4. I Pet.z. 24.

Luk, 17. 5.

r Cor.

10.14.

unto life. Strengthen, O Christ, my

Matt. 25 Matth. 22.II. Apoc. 19.8. Apoc. 19.7. Joh. 17. 2 2. Zach. 3. Pfal. 12.

10.21.

Faith; that I may put the whole confidence of my salvation in the merits of thy obedience and bloud. Increase, O holy Spirit, my pa. tience; lay no more upon mee then I am able to beare : and enable mee to beare fo much as shall stand with thy bleffed will & pleasure. O bleffed Trinitie in unitie, my Creator, Redeemer, and Sanctifier, vouchfafe that as my outward man doth decay; fo my inward man may more and more, by thy grace and confolation, increase and gather strength. O Saviour, put my foule in a readinesse, that (like a Wife Virgin, having the Wedding garment of thy righteousnesse and holinesse) shee may be ready to meeet thee at thy comming, with oyle in her Lampe; Marry her unto thy felfe, that shee may be one with thee in everlasting love and fellowship. O Lord, reprove Satan, and chase him away: Deliver my Soule from the power of the Dog; Save me from the Lions mouth. I thanke thee, O Lord, for all thy bleffings

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bleffings both spirituall and temporall, bestowed upon mee: especially for my redemption by the death of my Savious Christ. I thanke thee that thou haft protected me with thy holy Angels from my youth up untill now. Lord I beleech thee, give them a charge to attend upon mee, till thou callest my foule; and then to carry her (as they did the soule of Laz rus) into thy heavenly Kingdome. And as the time of my departure shall ap. proach neerer unto mee, fo grant, O Lord, that my foule may draw neerer unto thee: And that I may joyfully commend my soule into thy hands, as into the hands of a loving Father & mercifull Redeemer : and at that instant, O Lord graciously receive my firit. All which that I may doe, affift mee, I beseech thee, with thy grace; and let thy holy Spirit continue with me unto the end, and in the end, for Iesus Christ his sake, thy Son, my Lord, and onely Savi-In whole name I give thee thy glory, and begge these things

Mit. 18. 8. Heb. I.

Luk. 16.
12.
Mat. 8.
11.
Lu. 13.
18.
Eph. 1.
12.
Ad. 15.
11.
Pial 31.
4.
Ad. 7.

at thy hand, in that Prayer which, Christ himselfe hath taught mee faving:

Our father which art in heaven,

G.C.

Meditation against despaire or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death, (when the Children of God are weakeft) then Satan makes the greatest finerish of his Arength, and affailes them with his firongeft temptations. For he know th that either he must now or never prevaile; for if their foules once goe to Heaven, he shall never vexe nor trouble them any more. And therefore hee will now bestir himfelfe as much as he can, and labour to fet before their eies all the groffe sinnes which ever they committed, and the Indgements of God which are due unto them: thereby to crive

drive them if hee can, to defpaire; which is a grievouser sinne then all the sinnes that they committed, or hee can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, then in thy life time;

1. Confesse thy sinnes unto God, not onely in generall, but also in

particular.

2. Make satisfaction unto those men, whom thou haft wronged, if thou be able. And if thou doeft injuriously or fraudulently detaine, or keepe in thy possession, any lands or goods, that of right doe belong to any widdow or fatherlesse child; prefurne not, as theu tenderest thy foules hea'th, to looke Christ the righteous ludge in the face; unlesse thou dost first make a restitution thereof to the right owners; for the Law of God, under the penalitie of his curfe, requireth thee to refore what foever was given thee to keepe, or which was committed to thy trust, or what soever by robbery, or 2 iolert Satans first stratagem, in time of death. The defeature.

Lev. 6.2.
3.4.&c.
Num. 5.
6.7.8.
Nen remitten
peccatum
nifirefittuatur abluum.

Lu. 19. 8 9. Eze.15 3 11.16. Mich 6. 10.11. Luker ;. T. Jer. 18 7 A &s. 2. 58. Acts 8 2 2. r Pet. 3. 9. Gen. 29. lames 5. 14.15. 15. Levit.7. 6,7.

violent oppression, thou tookest from thy neighbour: with a fift part for amends added to the principall. And unleffe that like Zachens the u doeff make restitution of such goods and lands, according to Gods Law, thou canst never truely repent; and without true repentance thou canst never be faved But though by the temptation of the Devill thou hast done wrong and iniurie: yet if thou doest truely repent, and make reflication to thy power, the Lord hath promised to be mercifull unto thee, to heare the prayers of his faithfull Ministers for thee, to furgive thee thy trespasse, and sinne, and to receive thy foule in the merits of Christs blond, as a Lambe without blemif.

3. Aske God for Christ his sake pardon and forgivenesse. And then these troubles of minde are no discouragements, but rather comforts; exercises, not punishments. They are assarances unto thee, that thou art in the right way: for the way to Heaven, is by the gates of Hell: that

is by suffering paines in the body, and such donbrings in the minde that thy estate in this life being every way made bitter, the joyes of eternall life may relish unto thee better and more sweet.

If satan tell thee that thou hast no Faith, because thou hast no feeling,

meditate:

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou batest such doubtings, they shall not be laid unto thy charge; for they belong to the step, from which thou art divorced. When thy stesh shall perish, thy weake inward man which hates them, and loves the Lord lesses, shall be saved.

2. That it is a better faith, to beleeve without feeling then with feeling. The least faith (so much as a graine of mustard seed, so much as is in an infant baptized) is enough to save the soule, which loveth

Christ, and beleeveth in him.

3. That the childe of God which desires to feele the assurance

Satans fecond affault.

The Christians encounter psal. 7.19. Mar. 9. 24. Mat. 17. &c. Mat. 14. 31. Iob 13 15 Mat. 17. 20. Mar. 10.

14.

Apo. 2.6.
Ifa 55.
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Monn.
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Tía. 27. 16. Satans thirdaffault.

The encounter. 1 Time!.

of Gods favour, shall have his defire, when God shall fee it to bee for his good: for God hath promiled to give them the mater of life, who thirst for it. Wee have an example in * Mafter Glover the holy martyr, who could have no comfortable feeling till hee came to the fight of the stake: and then criedout, and clapped his hands for joy to his friends : faying, O Austen be is come, he is come; meaning the feeling joy of faith, and the holy Ghoft. Tarry therefore the Lords leisure : be strong, and he shall comfort thine beart.

If Satan shall aggravate unto thee the greatnesse, the multitude, and hairousnesse of thy sinnes; me it tate.

is as easie with God to forgive the greatest sinne as the least; and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, then small effenders; as appeares in the example of Manas set.

les, Magdalen, Peter, Paul, &c. And where sinne most abounded, there doth his grace rejoyce to abound much more.

2. That God did never for sake any man, till that a man did first for sake God, as appeares in the examples of Cain, Saul, Achitophel,

Abazia, Indas, &c.

3. That God calleth all, even those sinners who are heavie loaden with sinne, and that he did never demy his mercy to any finner that afked his mercy with a penitent heart. This the story of the Gospel witnesseth: There came unto Christ all forts of ficke finners; the blind, lame, halt, Lepers; such as were sicke of palfies, dropsies, bloudyfluxes; fuch as were lunatiske, and possessed with uncleane spirits, and Devils: Yet of all those, not one that came and asked his mercie and helpe, went away without his errand. If mercy he asked, mercie he found, were his sinnes never fo great, were his disease never fo griepous. Nay, he offered and gave his

Rom. 5.

Mat.11.

Ich. 5.59. Luk. 7.13.

Ifa. 56. 1. Rem. 10.

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Iohn 14.

his mercy to many who never asked it (being moved onely with the bowels of his owne compassion, and the fight of their miserie;) as to the woman of Samaria, the widdow of Naim, and to the ficke man that lay at the Poole of Betbesda, who had beene 38. yeares ficke. If he thus willingly gave his mercy to them that did not aske it, and was found of them (as the Prophet faith) that (ought him not; will he deny mercy unto thee, who doeft fo earnestly pray for it with teares? and doest, like the poere Publican, fo heartily knock for it, with penitent fifts, upon a bruised & broken heart? Especially, when thou prayest to thy Father, in the name and mediation of Chrift, for whose sake hee hath promised to grant what soever we shall aske of him: as sure as God is true, he will not. Though Ninivies sinnes had provoked the Lord to fend out his fentence against them, yet upon their repentance, he recalled it againe, and spared the Citie: how much more, if thou likelikewise repentest, will hee spare thee, seeing his sentence is not yet gone forth against thee? If he deferred the Indgement all Ahabs daies, for the external shew onely which he made of humiliation; how much more will he cleane turne away his vengeance, if thou wilt unfainedly repent of thy sinne, and returne unto him for grace and mercy?

Hee offered his mercy unto Cain (who murthered his innocent brother;) If thou doeft well, shalt thou not bee accepted? As if hee should have faid; if thou wilt leave thy envie, and malice, & offer unto me from a faithfull & a contrite hearts both thou, and thine Oblation alfo shall be acceptable unto me. to Indas (that so treacherously betrayed him, in calling him friend, a sweet appellation of love;) and when Iudas offered, hee willingly consented with that mouth (wherein was never found guile) to kisse those dissembling lips, under which lurked the poyson of Aspes. Had Indas appre-

Novu dominus
mutare
sententiam,
si tu novevis emendare vită.
Aug.in
Psa.50.

Gen. 47.

Mat. 26.
50.
1 Pet. 2.
22.
Pf. 140.
3.
Mat. 26.

1 King. 20. 32. 33. Verf. 3.1.

* Fulam

non tam Colus qua desperatio fecit peritus interire. Aug. lib. de util. pænit. * Sceleratior omnibus, 6 Fuda extiti-Ai, quem non panitentia duxit ad dominum. sed desperatio traxit ad laqueum, Lco.

Satans third af

fault.

apprehend this word friend out of the mouth of Christ, as Benha. dad did the word Brother from the mouth of Abab: doubtleffe Indas should have found the God of Israel more mercifull then Benhadad found the King of Ifrael. But God was * more displeased with Cainfor despairing of his mercy, then for murthering his Brother; and with * Indas for hanging himfelfe, then for betraying his Mafter; in that they would make the finnes of mortall men greater then the infinit mercy of the eternall God: or as if they could be more sinfull then God was mercifull. Whereas the least drop of Christs bloud is of more merit to procure Gods mercie for thy (alvation, then all the finnes, that thou haft committed, can be of force to provoke his wrath to thy damnation.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sumes are greater then other mens, as being sinnes of knowledge,

and

and of many yeares continuance: and such as thereby others have beene undone: and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though he will be merciful unto others, yet he will not be mercifull unto the; meditate,

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great and greater finnes then ever thou hast committed, and continued (before they repented) in those finnes as long as ever thou haft done. As therefore all their finnes and the continuance in them could not hinder Gods mercy, upon their repentance, from forgiving their finnes, and receiving them into favour; no more shall thy sinnes, and continuance therein, hinder him from being mercifull unto thee, if thou doest repent, as they did : yea, upon thy repentance, every one of their examples is a pledge that hee will doe the same unto thee that hee did

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1Tim. 1.16.

unto them. For as the leaft finne in Geds Inflice without Repentance is damnable; so the greatest sinne upon Repentance is in his Mercy pardonable. Thy greatest and inveterateft finnes are but the finnes of a man; but the leaft of his mercies is the mercy of God. Because thou knowest thine owne sinnes, thou doubtest whether they shall bee pardoned. Marke how this doubtfull case is resolved by God himfelte. Many in Isages dayes thought (as thou doeft) that they had continnued fo long in finne, that it was too late for them now to feeke to returne unto God for Grace and mercy. But God answereth them; Seeke ye the Lord whileft hee may be found: call ye upon him whilest be is neere. As if he had faid; whileft life lasteth, and my Word is preached, I am neere to be found of all that seeke mee, and pray unto mee. The people reply: But we (O Lord are gresvous sinners, and therefore dare not prefume to call upon thy Name, or to come neere

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Ifa.55. 7.

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thine Holinesse. To this the Lord answereth: Let the wicked for sake his way, and the man of iniquitie his thoughts, and let kim returne unto mee; and I will have merey upon him, and bee his God, and I will pardon him abundantly: but wee would thinke (fay the people) that if our finnes were but ordinarie sinnes, this promise of mercie might belong unto m. But because our finnes are lo great, and of fuch long continuance, therefore we feare, lest, when wee appeare before God, hee will reject us. this God answereth againe: My thoughts (of mercy) are not your thoughts, neither are your waies (of pardoning) my waies: for as the Heavens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. If therefore every finner in the world were a world of such sinners as thou art; doe thou but yet (what God bids thee) repent, and beleeve, and the blond of Iesus Ckrist, being the bloud of God, will cleanse

Ads 24.

1 Ioh. 17.

Ioh. 3. 19.

The Practice of Pietie.

cleanse both thee and them from all your sinnes.

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2. That as god did foresee all the sinnes which the world should commit, and yet all those could not hinder him from loving the world, so, that he gave his onely begotten Sonne to death to save as many of the world as would believe and repent: much lesse shall thy sinnes (being the sinnes of the least number of the world) be able to hinder God from loving thy soule, and forgiving thy sinnes, if thou doest repent and beleeve.

Rom. 5.8.

(when thou wast his enemie) that He payed for thee so deare a price as the spilling of his heart blond; how can hee now but be gracious unto thee, when to save thee will cost him but the casting of a gracious looke upon thee? Looke not thou therefore to the greatenesse of thy sinnes, but to the infinitenesse of his mercie, which is to surpassing great, that if thou puttest all thine owne grievous sinnes together, and

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addest unto those thy sinnes of Cain and Indas, and putteff unto them all the sinnes of all the Reprobates in the world; (doubtleffe it would be a huge beape) yet compare this huge heape with the infinite mercy of God, and there will be no more comparison betwixt them, then betwixt the least Mole-bill and the greatest Mountaine in a Countrey. The crie of the grievouseft sinnnes that ever wee read of, could never reach up higher then unto heaven, as the crie of the sinnes of Sodome: but the mercy of God (saith David) reachethup bigher then the beavens, and so over-toppeth all our sinne. And if his mercy be greater then all his workes, it must needs bee greater then all thy finnes. And folong as his mercy is greater then the finnes

If Sathan shall object, that thou past many times vowed to repent, and past made shew of repentance for be time, and yet didst fall to the same

of the whole World, doe thou

but repent, there is no doubt of

Dd sinnes

Gen. 19.

Pf2. 108,

Pfa. 145

Satans fourth affault.

The Practice of Piety.

sinnes againe and againe, and that all thy repentance was but fained, and a mocking of God. And that seeing thon hast so often broken thy vow. therefore God bath withdrawne his mercy, and hath changed his love, &c. meditate:

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The Encounter.

Iremember (faith Luiber) that Sulpitius was wentto me, Ego.

1. That though this were true (which indeed is hainous) yet it is no fufficient causewhy thou shouldelt despaire: feeing that this is the common case of al the children of God in this life, who vow to oft to forbeare some sinne, atill perceiviving their meakenesse not able to performe it, they vowe that they will vow no more. Their vower fhew the defires of their spiritual man; their breaking the weakeneft

plus quam millies Des vovi, &c. I have more thens thousand times vowed unto God, that I would mend my-life, but I could never performe my von Henceforth I will make no fuch yow, because I very know that I cannot keepe it. Vnlesse therefor God wil bee mercifull unto mee for Christs fake and grant mee ableffed departure out of this wife ched life, all my vowes and good workes will from me in no flead. This is the flate of the deare Children of God in this life. Read Luther on Gated, n Chap. 5.

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of their corrupt flest. And our oft flips to the fame finnes Christ forelaw, when he taught us to pray laily, O Father forgive us our trehaffes. And why doth Christ enjoyne thee (who are but finnefull man) to forgive thy brother feven times in a day, if he shall return leven times in a day, and fay, it repenteth me ? But to affure thee that hee (being the God of mercy and goodnesse it selfe) will forgive unt to to thee thy seventy times seven-fold iviinnes a day, which thou haft come to mitted against him, if thou returne chey they unto him by true repentance. The own life delices were cured by looking though with weake eyes) on the mazen Serpent, as oft as they were hens lung by the fiery Serpents in the vould wildernesse to assure thee that upveril on thy teares of repentance, thou refor halt be recovered by faith in Christ fake s often as thou are wounded to WIC eath by sinne.

2. That thy falvation is groundd, not upon the conftancy of thine Gald bedience, but upon the firme-

D d 2 neste Luk. 17. 3,4.

Mar. 18. 21.22.

Nunab. 21. Poft lachrymas gemitusa, graves clementia Christi. confesting est oculos ante loca

da tuos.

Tam.1.17 Rom 8. 28. Rom.g. II. *By thefe keyes Peter . opened heaven to himfelfe, & afterwards with the rest of the Apostles. unto others. Luk, 22. 61. Luk24. 47,&c. Iob.20. 21. and Ich. 13.1 Rom. II. 19. Rom. 8. 30. Sathans fifth affault.

nesse of Gods Covenant. Though thou variest with God, and the Covenant be broken on thy behalfe, yet it is firme on Gods part; and therefore all is fafe enough,it thou wilt returne ; for there is no variableneffe with him, neither shad dow of change. Hee hath locked up thy falvation, and made it fure in his owne unchangeable purpofe; and hath delivered to thy keeping the keyes, which are * Faith and Repentance; and whilest thou hast them, thou mayest perswade thy selfe that thy falvation is fure and fafe, for whom God loveth, he loveth to the end and never repenteth of bestowing his love on them who repent and beleeve.

Lastly, If Sathan shall persual thee, that thou hast beene doubtings long time, and that it is hest for the now to despaire, seeing thy sumes is crease, and thy indgement draws neere; meditate:

ver so great) should be a cause to move any Christian to despaire, so

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long as Gods mercy by fo many millions of degrees is greater: and that every penitent and beleeving finner hath the pardon of all his finnes confirmed by the Word and Oath of God; two immutable things, wherein it is unpossible that God Bould lie. His Word is, that at what time foever, a finner whofoever doth repent of his finnes what foever (for both time, and sinnes, and sinners are indefinite) from the bottome of his heart, God will blot forth all his sunes out of his remembrance, that they shall be mentioned unto him no more. If he will not take his word (which God forbid wee should doubt of) he hath given us his Oath: As I live, I desire not the death of the wicked, but that the wicked turne from his way and live. As if he had said: Will ye not beleeve my Word? I sweare by my life that Idelight not to damne any finner for his finnes, but rather to fave him upon his conversion and repentance. The meditation hereof mooved Terinlian to exclaime: Dd3 06

Heb.6.
13.
Ezek. 18
22.
Dr.King
of Lond.
his
Lectures
on Iona.

Ezek.33.

O falices nos quoru causa jurat Deus! O mi-Cerrimos nos, si non Deo quide iuranti credimus! Tertul. 112.28. 14.

Oh how happy are wee, when God Sweareth that he will not our damna. tion! Oh what miserable wretches are wee, if we will not believe God when he wearetb this truth unto us! Listen, O drooping spirit whose foule is affailed with waves of faithlesse despaire, how happy were it to fee many, like thee and Heze. chias ? (who mourne like Doves for the sense of sinne, and chatter like Cranes and Swallowes for the fear of Gods anger) rather then to behold many who die like beafts without any feeling of their own estate, or any feare of Gods wrath, or Tribnnall Seate, before which they are to appeare? Comfort thy felfe, O languishing Soule; for if this earth hath any for whom Christ spilt his bloud on the Crosse, thou assuredly art one. Cheere up therefore thy felfe in the all-sufficient atonement of the bloud of the Lambe, which speaketh better things then that of Abel. And pray for those, who never yet obtained the grace to have such a sense and detestation of

Heb. 12. 24.

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of finne. Thou art one indeed, for whom Christ died; and from whom a wounded spirit (judging rather according to his feeling then by Faith) hath wrung that dolefull voyce of Christ, My God, my God, why hast thou forsaken mee? And doubt not but ere long thou halt as truely reigne with him, as now thou doest suffer with him; for Yea and Amen hath spoken it. No fin barres a man from fal vation, but onely incredulitie and impenitencie; nothing makes the finne against the Holy Ghost unpardonable, but want of repentance. The unfained defire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Meditate on these Evangelicall Comforts, and thou shalt fee that in the very agonie of death, God will so assist thee with his Spirit, that when Satan looketh for the greatest victory, he shall receive the fonlest foile, yea when thy ene-Dd4

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Mat. 37.

I Tim. 2. [1. 2 Cor. I.

10. Apoc.3.

Heb. 6.6.

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Luk, 16.

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frings are broken, that thou canst not fee this light, Iefus Christ will appeare unto thee to comfort thy foule, and his Holy Angels will carrie thee into his Heavenly Kingdome. Then shall thy friends hold thee, like Manoals Angel, doing wonders indeed; when they shall see a fraile man in his greatest weakenesse (by the meere alfiftance of Gods spirit) overcomming the frength of finne, the bitternesse of death, and all the power of Satan; and in the fire of Faith. and perfume of Prayer, ascend up with Angels victoriously into Heaven.

An admonition to them who some to visit the fick.

They who come to visit the sick, must have a special care not to stand dumb, and staring in the sick persons face to disquiet him; nor yet to speake idly, and to aske unpresitable questions, as most doe.

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If they see therefore that the sieke partie is like to die, let them not dissemble: but lovingly and discreetly admonish him of his meakenesse, and to prepare for eternall life. One houre mell spent, when a mans life is almost out spent, may gaine a man the assurance of eternall life: Sooth him not with the vaine hope of this life, less thou betray his soule to eternall death. Admonish him plainely of his estate, and aske him briefely these, or the like Questions.

Questions to be asked of a sick man that is like to die.

Doest thou believe that the Almightie God, the Trinitie of Persons in Vnitie of Essence, hath by his power made Heaven and earth, and all things therein? and that he doth still by his divine providence govern the same? So that nothing comes to passe in the World

Dds

nor to thy felse, but what his divine band and counsel had determined be-

for

fore to be done.

2. Dost thou confesse that thou hast transgressed and broken the holy Commandements of Almighty God, in thought, word, and deede: And hast deserved for breaking his boly Lawes the Carse of God, which containeth all the miseries of this life, and everlassing termines in Hell fire, when this life is ended, if so bee that God should deale with thee according to thy deserves?

3. Art thou not forrie in thy heart that thou hast so broken his Lames, and neglected his fervice and worship, and so much followed the World and thine owne vaine pleasures? And wouldest thou not lead a holier life, if thou were to begin a-

gaine ?

Rom. 8. 34 Heb. 9. 14 4. Doest thou not from thy beart defire to bee reconciled unto God in Iesus Christ his blessed Sonne, thy Mediator, who is at the right band of God in heaven, now appearing

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for thee in the fight of God, and making request unto him for thy Soule.

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5. Doest thou renounce all confidence in all other Mediators, or Intercessours, Saints, or Angels, beleeving that Iesus Christ the onely Mediatour of the New Testament, is able perfectly to save them that come unto Godby him, seeing he ever liveth to make intercession for them? And wilt thou with David say unto Christ, Whom have I in Heaven but thee? And there is none upon earth that I desire besides thee.

6. Doest thou considertly believe and hope to be saved by the onely merits of that bloudy death and passion, which thy Saviour Iesus Christ hath suffered for thee? not putting any hope of salvation in thine owne merits, nor in any other means or creatures? being assuredly perswaded, that there is no salvation in any other: and that there is none other name under Hoaven, whereby thou must be saved.

7. Doft thou heartily forgive

Heb.9.11. 1Tim. 2.5. Heb.7. 25

Pfa.73.

Ad. 4:12 Ad. 10.

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If. 25.

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all wrongs and offences done or offered unto thee, by any manner of person whatsoever? And doest thou as willingly (from thy heart) aske forgivenesse of them, whom thou hast grievously wronged in word or deed? and doest thou east out of thy heart all malice and hatred, which thou hast borne to any body; that thou maiest appeare before the Face of Christ (the Prince of peace) in perfect love and charity?

J[2.9.6. Heb.12

8. Doth thy conscience tell thee of any thing, which thou hast wrongfully taken, and doest still with hold, from any widow or fatherlesse children, or from any other person whatsoever? Be assured that unlesse thou shalt restore, like Zachem, those goods and lands (if thou be able) thou canst not truely repent; and without true repentance thou canst not be saved, nor looke Christ in the face when thou shalt appeare before his sudgement seat.

9, Dost thov firmely believe,

that thy body shall bee raised up out of the Grave, at the found of the last trumpet? And that thy body and foule shall be united together againe in the Resurrection Day, to appeare before the Lord Iesus Christ; and thence to goe with him into the Kingdome of Heaven, to live in everlasting blisse and glory ?

If the ficke party shall answer to all these questions like a faithfull Christian; then let all who are present, joyne together and pray for him, in thefe, or the like

words.

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A Prayer to be said for the ficke, by them who visit bim.



Mercifull Father . who art the Lord and giver of life, and to whom belong the if-Sues of death: wee thy Children here assembled, doe acknowTames 5.

acknowledge, that (in respect of our manifold finnes) wee are not worthy to aske any bleffing for our felves at thy hands; much leffe to become faters to thy Majeftie in the behalfe of others: yet because thou bast commanded us to pray one for another, effecially for the ficke. and hast promised that the prayers of the rightcous shall availe much with thee; in the obedience there fore of thy Commandement, and confidence of thy gracious promise; we are bold to become humble fuiters unto thy divine Majesty. in the behalfe of this our deare Brother (or Sifter) whom thou hast visited with the chastisement of thine owne fatherly hand. Wee could gladly wish the restitution of his health, and a longer continuance of his life and Christian Fellowsbip amongst us: but for as much as it appeareth (as farre as we can difcerne) that thou hast appointed by this visitation, to call for him out of this mortall life : wee fubmit our wills to thy ble fed will, and humbly

humbly intreat for Iefus Christ his fake, and the merits of his bitter death and passion (which hee hath fuffered for him) that thou wouldest pardon and forgive unto him all his simmes: as well that wherein he was conceived and borne as also the offences & transgreffions, which ever fince, to this day and boure. hee hath committed in thought, word, and deed, against thy divine Majestie. Cast them behinde thy backe: removue them as farre from thy presence, as the East is from the west. Blot them out out of thy remembrance; lay them not to his charge; wash them away with the Blond of Christ, that they may no more be seene : and deliver him from all the judgements which are due unto him for his finnes, that they may never trouble his conscience, nor rise in judgement against his Soule: and impute unto him the righteonsnesse of Jesus Chrift, whereby he may appeare righteoms in thy fight. And in his extreamitieat this time wee befeech thee looke

looke downe from Heaven upon him with those eyes of grace and compassion, wherewith thou are wont to looke upon thy children in their affliction and mifery. Pity thy wounded Servant, like the good Samaritan: for here is a ficke Soule that needeth the helpe of such an beavenly Physitian. O Lord increase his Faith, that he may beleeve that Christ died for him. and that his bloud cleanfeth him from all his finnes: and either afswage his paine, or else increase his patience, to endure thy bleffed will and pleasure. And good Lord, lay no more upon him, then thou fhalt enable him to beare. Heave him up unto thy felfe, with those fighes and groanes, which cannot bee expressed. Make him now to feele what is the hope of his Calling, and what is the exceeding greatenesse of thy Mercy and power towards them that beleeve in thee : And in his meakeneffe, O Lord, shew thou thy frength. Defend him against the suggestions & temptations of Satan: tan; who (as hee hath all his life time) will now in his weakenesse especially sceke to assaile him and to devoure him: Oh fave his foule, and reprove Satan, & command thy holy Angels to bee about him, to aide him, and to chase away all evill and malignant Spirits far from him. Make him more and more to loath this world, and to defire to be loofed and to be with Christ. And when that good hours and time shall come (wherein thou halt determined to eall for him out of this prefent life) give him grace peacefully and joyfully to yeeld up his soule into thy mercifull hands, and doe thou receive her into thy mercy, and let thy bleffed Angels carry her into thy Kingdome. Make his last houre his best houre, his last words his best words; and his last thoughts his best thoughts. And when the fight of his eyes is gone, and his tongue shall faile to doe his office: grant (O Lord) that his Soule may (with Stephen) behold Iesus Christ in Heaven ready to receive him: and that Rom. 8.

make requests for him, with sighes which cannot be expressed. Teach us in him to read and see our owne end and mortality: and therefore to bee carefull to prepare our selves in a readines against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our deare Brother (or sister) thy sicke servant, unto thy eternall grace and mercy, in that prayer, which Christ our Saviour hath taught us, saying:

Our Father which art in Heaven,

Orc.

Thy grace, O Lord Iesse Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, bee with we all, and especially with this thy sicke servant, to the end, and in the end. Amen.

Let them read often unto the fick, fome speciall Chapters of the hely Scriptures: as,

The three first Chapters of the

Booke of Iob.

The

The 14. and 19. Chapters of Iob.

The 34. Chapter of Denterono mie.

The two last Chapters of Io-

The 17. Chapter of the first of Kings.

The 2.4. and 12. Chapters of the

second of Kings.

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The 38.40. and 65. Chapters of

The History of the Passion of Chaist.

The 8. Chapter to the Romanes.

The 5. Chapter of the first Epifile to the Corinthians.

The fourth of the first Epistle to the Thessalonians.

The 5. Chapter of the second Epistle of Panle to the Corinthi-

The first and last Chapters of Saint James.

The II. and I2. to the He-brewes.

The first Epistle of Peter.

The three first and the three last

last Chapters of the Revelation, or some of these.

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And so exhorting the sick party to wait upon God, by faith and patience, till hee send for him: and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, and a blessed Resurrestien at the last day: they may depart at their pleasure, in the peace of God.

Consolations against impatience in sicknesse.

I F in thy sicknesse by extreamitie of paine thoube driven to impatiency, meditate:

I. That thy sinnes have deserved the paines of bell: therefore thou mayest with greater patience en-

dure these fatherly corrections.

2 That these are the scourges of thy heavenly Father, and the rod is in his hand. If thou diddest suffer with reverence being a Childe, the correction of thy earthly Parants; how

how much rather shouldest thon now subject thy felfe (being the childe of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good ?

2. That Christ suffered in his foule and body farre grievouser paines for thee, therefore thou must more willingly fuffer his bleffed pleasure for thine owne good. Therefore faith Peter, Christ suffered for you, leaving you an example, that yee should follow his fleps. And, Let us (faith Saint Paul) runne with joy the race that is let before us, looking unto Ie (ns the Author, and finisher of our Faith, who for the joy that was fet before him, endured the Croffe, &c.

4. That these afflictions which now you fuffer, are none other, but such which are accomplished in your brethren that ere in the world, as witnesseth Peter: Yea, Iobs, afflictions were farre more grievous. There is not one of the Saints which are now at rest in heavenly joyes, but endured as much as you doe, before they went thither . yea, many

Vir dolorum_ Ifa.53.3 1 Pet.7. Meb.12. 1,2. 2 Pet. 4. S. Romitus 64m . quo:annis gravi morbo tentaretur a Deo. doluit anod uno anno liber effet, acfi à Des tunc de-Certus fu iffet. Vit. Petr.cap. 18.

Pet. 5.

I Cor. 10

13. 10

10.

many of them willingly fuffered all the torments that Tyrants could infliet upon them, that they might come to those Heavenly joyes whereunto you are now called. And you have a promife, that the God of all grace, after that you have Suffered ambile, will make you perfect, Stablish, strengthen, and settle you. And that God of his fidelitie will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape that ye may be able to beare it.

Ioh. 5.5. Mat.9.20. Exo. 2. 2 Apo. 2. 10. 1 Sam. 23. 24.

Pfa. 56.8

s. That God hath determined the time when thy affliction shall end, as well as the time when it began. Thirty eight yeers were appointed the ficke man at Bethesdaes Poole. Twelve yeers to the Woman with the bloudy iffue. Three Moneths. to Moses. Ten dayes tribulation to the Angel of the Church of Smyrna. Three dayes plague to David; Yea, the number of the godly mans teares are registred in Gods Booke, and the quantitie kept in his bottle.

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The time of our trouble (faith Gods Christ) is but a Modicum. Auger lasts but a Moment (faith David.) A little feafon (faith the Lord;) and therefore cals all the time of our paine, but the houre of forrow. David, for the swiftnesse thereof, compares our prefent trouble to a Brooke, and Athanasius to a Shoure: compare the longest miserie that a man endures in this life to the eternitie of eternall joyes; and they will appeare to be nothing. And as the fight of a some fate borne, makes the Mother forget all her former deadly paine: fo the fight of Christ in Heaven who was borne for thee, will make all thefe pangs of death to be quite forgotten, as if they had never beene: like Stephen, who as soone as hee faw Christ, forgat his owne wounds, with the horrows of the Grave, and terrour of the stones: and sweetly yeelded his Soule into the hands of his Saviour. Forget thine owne paine, thinke of Christs wounds, Be faithfull unto the death, and bee

Modicum

G videbo

vos

Ich. 16.

17.

Pfal. 80.

Apo. 6.11.

Ich. 16.

Nubecula est,cuo transibit.

Ioh. 16.

A&s.7.

Apo. 2.

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will give thee the Crowne of eternall life.

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6. That you are now called to Repetitions in Christs Schoole; to see how much Faith, Patience, and Godlinesse, you have learned all this while: and whether you can, like Iob, receive at the hand of God some evill, as well as you have hitherto received a great deale of good. As therefore you have alwaies praied, Thy will be done: so be not now offended at this which is done by his boly will.

7. That all things shall worke together for the best to them that love
God; insomuch that neither Death,
nor Life, nor Angels, nor Principalities, nor Powers, &c. shall be able
to separate us from the love of God,
which is in Iesus Christ our Lord.
Assure your selfe that every pang is
a prevention of the paines of hell;
every respit an earnest of Heavens
rest: and how many stripes doe you
esteeme Heaven worth? As your
life hath beene a comfort to others;
so give your friends a Christian exemple

Iob.2. 10
Rom.8.
28.
Verl.38.
39.
Morbus
non malis
adnumerandus,

Basil. in Hexam. Morbus est utilis

quia mul-

tis utiliter

quedam institutio, que docet caduca

spernere & cælestia pirare.

Nazian ad Philagirum. all

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of Christ, sent before to orneise the love of the world in thee; that thou mayest goe eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy armes his holy Crosse, carry it after him, unto him; thy paines will shortly passe, thy joyes shall never passe away.

Consolations against the feare of Death.

Fin the time of thy sickenesse thou findest thy selfe fearefull to die; meditate,

minde to feare that which is not: For in the Church of Christ there is no Death, Isa. 25.7.8 And whosever liveth and beleeveth in Christ, shall never die, Ioh. 11.2. Let them feare death, who live without Christ: Christians die not; but

Ee when

Gen. 5.
24.
1 King. 2.
11.12.
Luke 16.

23.

Iohn 14.

when they please God, they are like Enoch translated unto God. Their paines are but Eliabs fiery Charin to carry them to heaven: or like Lazarus fores, fending ihem to A. brahams be form. In a word, if they be one of them that, like Lazarus, lovest lesus, thy sickenesse is not unti the death; but for the glory of God who of his love changeth thy living death to an everlasting life. And if many Heathen men, as So crates, Curtius, Seneca, &c. dyed willingly (when they might have lived)in hope of the immortaliti of the foule: wilt thou being trained fo long in Christ Schoole, (and now called to the Marriage Supper of the bleffed Lamb, Apoc. 19.7. bee one of those Guests that refuse to goe to that joyfull Banquet ? God forbid.

2. Remember that thy abode here is but the second degree of thy life: for after thou hadft first lived nine moneths in thy Mothers Wombe, thou wast of necessitie driven thence to live here in a second

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degree of life. And when that warmber of moneths, which God hath determined for this life, are expired, thou must likewise leave this, and passe to a third degrees in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as farre this kinds of life, as this doth that which one lives in his Mothers Wombe. this last and excellentest degree of life, through this doore, passed Christ himselfe, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldest thou feare that which is common to all Gods elect? Why should that bee uncouth to thee. which was welcome to all them? Feare not death, for as it is the Exodus of a bad, fo it is the Genesis of a

3, Consider that there are but three things that can make death so fearefull unto thee: First, the losse thou hast thereby: Secondly, the paine that is therein: Thirdly, the

better world: the end of a temporall,

but the beginning of an eternall life.

E e 2 terrible

Ioh. 14.5.

Mors, prefentis vitæ
cxitus &
introitus
melioris.
Ber.in Epfl.ad
Rom.

Mat. 6.9,

terrible effects wich follow after; All these are but false fires, and causelesse feares. For the first, if thou leavest here uncertaine goods which Theeves may rob, thou shalt finde in Heaven a true treasure, that can never be taken away: thefe were but lent thee as a Steward up. on accounts; those shall bee given thee as thy remard for ever. If thou leavest a loving Wife, thou shalt bee married to Christ wich is more lovely. If thou leavest Children and Friends, thou shalt there finde all thy religious Ancestors, and Children departed; yea, Christ, and all his bleffed Saints and Angels: and as many of thy Children as be Gods Children, shall thither follow after thee. Thou leavest an earthly Pos-Seffion, and a house of clay : and thou shalt enjoy an Heavenly inheritance and man fron of glory: which is purchased, prepared, and reserved for thee. What haft thou loft? Nay, is not death unto thee gaine? Goe home, goe home, and we will follow

Ich. 14.1. 2 Cor. 5.

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secondly, for the paine in death; the feare of death more paines many than the very pangs of death; for many a Christian dies without any great pangs or paines. Pitch the Auchor of thy Hope on the firme ground of the Word of God, who hath promised in thy weakenesse to perfect his strength, and not to suffer thee to be tempted above that thou art able to be are: and Christ will shortly turne all thy temporall paines to his eternall joyes.

Lastiy, as for the terrible effects which follow after death, they belong not unto thee being a Member of Christ, for Christ by his death hath taken away the sting of death to the faithfull: so that now there is no condemnation to them that are in Christ Iesus. And Christ hath protested, that bee that believeth in bim, hath everlasting life; and shall not come into condemnation, but hath passed from death unto life. Hereupon the boly Spirit from heaven saith, Blessed are the dead which die in the Lord; and that from thence-

Ee3

Timor
mort's ipsa morte
prior.

2 Cor. 12. 9. 1 Cor. 10.

Rom. 8.1. Ioh. 5.24.

forth

I Cor.15 I Thef.4 Ma.26. Apo. 14. 1 Ioh. 14 ιπόλυσις co sepaya Luke 2. 2 Cor. 5. Phil. I. apakuois. Mors porta gloria Greg. lanua vita, Bernard.

forth they rest from their labors, and their workes doe follow them. In respect therefore of the faithfull. death is swallowed up into victorie; and his sting, which is sinne and the punishment therof, is taken away by Christ. Hence death is called, in respect of our bodies , a steepe and reft: in respect of our foules, a going to our heavenly father, a depar-ting in peace, a removing from this body to goe to the Lord, a disfolution of soule and body to be with Christ. What shall I fay? Precious in the fight of the Lord is the death of his Saints. These paines are but thy throwes and travell, to bring forth eternall life. And who would not paffe through hell to goe to Paradise? much more through death? There is nothing after death that thou needeft feare; not thy finnes, because Christ hath payed thy ran-Some: not the Indge, for he is thy loving brother; not the Grave, for it is the Lords Bed; not Hell, for thy Redeemer keepes the Keyes; not the Divell, for Gods boly Angels pitch their and

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their tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wast never neerer Eternal life: glorifie therefore Christ by a blessed death. Say cheerefully, Come Lord Iesus, for thy Servant commeth unto thee: I am willing, Lord helpe my meakenesse.

Seven sanctified Thoughts, and mournefull Sighs of a sick man ready to die.

Now forasmuch as God of his infinite mercy doth so temper our paine and sickenesse, that wee are not alwaies oppressed with extremitie; but gives us in the midst of our extremities some respit, to ease and resresh our selves; thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtaine heaven) to make use of every breathing time which God doth assord thee: and during that little time of ease, to gather strength against E e 4

the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighes.

The first Thought.

Eeing every man enters into Othis life in teares, paffeth it in fweat, and ends it in forrow; ah ! u hat is there in it . that a man should defire to live any longer in it? Oh! what a folly is it; that when the Mariner roweth with all his force to arrive at the wished Port; and that the Traveller never resteth till hee come to his journies end: we feare to descry our Port; and therefore would put backe our Barke, to bee longer toffed in this continuall tempeft? we weepe to fee our journies end; and therefore defire our journey to be lengthened, that wee might bee more tyred with a foule and cumber some way.

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The firituall figh thereupon.

Lord, this life is but a troublefome Pilgrimage, few in dayes,
but full in evils: and I am weary
of it by reason of my sinnes. Let
me therefore (O Lord) intreat thy
Majestie, in this my Bed of sickenesse,
as Elias did under the Iuniper tree in
his affliction: It is now enough, O Lord,
that I have lived so long in this vale
of misery; take my soule into thy mercifull hands, for I am no better than
my fathers.

Gen 47.

6 King.

The second Thought.

Thinke with what a body of fine thou art loaden, what Great civil marres are contained in a little world; the flesh fighting against the spirit, Passion against reason, Earth against Heaven, and the world within thee banding it selfe for the world without thee; and that but one onely meane remaines to end this conslict, death which (in Gods appointed time) will separate thy

Rom. 7. 24 Iam. 4. 2.

The Practice of Piety.

Spirit from thy flesh; the pure and regenerate part of thy foule, from the part which is impure and unregenerate.

The fristnall figh upon the fecond Thought.

Rom.7.

1 Pet. 2. Apo. 5. 9. Pl. 116.8

Cor. 15. 57. Pfan 145.

Wretched man that I am, who Itall deliver mee from the body of this death? O my fweeet Saviour Ielus Chrift, thou haft redeemed mee wish thy precious blond. And because thou haft delivered my soule from fin, mine eyes from teares, and my feet from falling; I doe here from the very bottom of my heart, ascribe the whole praise and glory of my falvation, to thy onely grace and mercy, faying (with the holy Apostle) Thankes be unto God, which hath given me the victory through our Lord Tefus Chrift.

The third Thoughtr

Hinke how it behoves thee, to bee assured that thy foule and

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e lis Christs; for death hath taken sufficient gages to assure himselfe of thy body, in that all thy senses bee all ready to die, save onely the sense of paine; but sith the beginning of thy being began with paine, marvell the lesse if thy end conclude with dolors. But if these temporal dolours (which onely afflict the bodie) bee so painefull: O Lord, who can endure the devouring fire? who can abide the everlasting burnings?

Ifa 33.14.

The spiritual sigh upon the third Thought.

OLord Iefus Christ, the Sonne of the living God, who are the onely Physician that canst ease my body from paine, and restore my Soule to life eternall: put thy Passion, Crosse and Death, betwixt my Soule and thy Indgements: and let the merits of thy obedience stand betwixt thy Fathers Instice and my disobedience: and from these bodily paines receive my soule in to thine everlasting peace: for I

cry

The Practice of Piety.

A4.7.59.

cry unto thee with Stephen; Lord lesus receive my firit.

The fourth Thought.

Think that the worst that death can doe is but to send thy soule sooner, then thy slesh would bee willing, to Christ, and his heavenly joyes: Remember that that worst is thy best hope. The worst therefore of death, is rather a helpe then a harme.

The spiritual Sigh upon the fourth Thought.

Of all them that put their trust in thee, forsake not him, that in misery slyeth unto thy Grace for succour and mercy; Oh sound that sweet voyce in the eares of my soul, which thou spakest unto the penitent Theese on the Crosse; This day thou shalt bee with mee in Paradise: For I, O Lord, doe (with the Apostle) from my soule speake unto thee

Luk 23.

thee, I defire to be dissolved and to be with Christ.

Lord

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The fifth Thought.

That in Mount Sion there is no death: for he that beleevethin Christ shall never die. And if thou desirest to live, without doubt the life eternall (whereunto this death is a passage) surpassesh all. There doe all the faithfull departed (having ended their miseries) live with Christ in joyes: and thither shall all the godly, which survive, be gathered out of their troubles to enjoy with him eternall rest.

The spiritual Sigh on the fifth Thought.

Lord, who feest the malice of Satan, who (not contenting himselfe, like a rearing Lyon all the dayes and nights of our life, to seeke our destruction) shewes him selfe most busiest, when thy children are meakest

Ifa. 25. 7. 8. Ioh. 11.

1 Pet. 5. 2.

weakest, and neerest to their end:
O Lord, reprove him, and preserve
my soule. Hee seekes to terrifie mee
with death, which my sinnes have
deserved, but let thy boly Spirit comfort my soule with the assurance of
eternall life, which thy bloud hath
purchased. Asswage my paine, increase my patience, and (if it be thy
blessed will) end my troubles: for
my soule beseecheth thee with old
blessed Simeon, Lord now let mee thy
servant depart in peace, according to
thy word.

Luk. 2. 29.

The fixth Thought.

Thinke with thy selfe what a blessing God hath bestowed upon thee above many millions in the world: that, whereas they are either pagans, who worship not the true God; or Idolaters, who worship the true God falily: thou hast lived in a true Christian Church, and hast grace to die in the true Christian faith, and to be buried in the Sepulchre of God Servants; who

The Practice of Piety.

Acts 26. 6,7. Luk.14.14.

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who all wait for the hope of I/rael, the raising of their bodies in the resurrection of the just.

The firsturk figh upon the fixth Thought.

Lord Iefus Christ. who art the Refurrection, and the life, in whom whosoever beleeveth shall live though he were dead; I believe that who foever liveth, & beloeveth in thee I know that I shall Ball never die. rise againe in the resurrection of the last day: for I am sure, that thou my Redeemer liveft. And though that after my death wormes destroy this bidy, yet I shall see thee, my Lord, and my God, in this flesh.

Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence; Come ye bleffed of my Father, inherit the kingdoms prepared for you before the foundation of

the worlds

Ich.II. 25.26.

Verf. 24.

Iob. 19. 25.26.

Mat. 25.

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The seventh Thought.

Gal. 3. 1 3. Lam. 2. Thinke with thy selfe how Christ indured for thee a cursed death, & the wrath of God, which was due unto thy sinnes; and what terrible paines and eruell torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs faith, when they might have lived by dissembling or denying him: how much more willing shouldest thou bee to depart in the Faith of Christ, having lesse paines to comfort thee?

The spiritual sigh upon the seventh thought.

OLord, my sinnes have deserved the paines of Hell, and eternall death; much more these fatherly corrections, wherewith thou doest afflict me: But O blessed Lambe of God, which takest away the sinnes of the world, have mercy upon mee, and

Ioh. 1.29. Apo 5.1. Luk. 23. mash away all my filthy sinnes with thy most precious bloud, and receive my soule into thy heavenly Kingdome; for into thy hands, O Father, I commend my spirit, and thou hast redeemed mee, O Lord, thou God of truth.

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The sicke person ought now to send for some godly and religious Pastor.

I Nany wise, remember (if con-I veniently it may be) to fend for some godly and religious Pafter: not onely to pray for thee at thy death, (for God in fuch a case hath promised to heare the Prayers of the righteous a Prophets, and Elders of the Church) but also upon thy confession, and unfained repentance to absolve thee of thy finnes. For as Christ hath given him a calling to chaptize thee unto repentance for the remission of thy sinnes: so hath he likewise given him a calling, and d power and e authoritie (upon repentance)

Pfa.3 1.5 Gen. 20.7. Jer. 18. 20.& 1. Eze. 4. 1. I Sam.g. 7.and 12. Iam.5. 14.15. 16. 6 Mar.1.4 Act. 19.4 d I Cor. 4.5. . I Cor. 10.8.

* Mat. 16. 19.

Mat. 8. 18

Joh. 20. 3 21.23.

Iob.33: L3.

Iames 5. 17,18.

pentance) to absolve thee from thy sinnes, * I will give thee the Keyes of the Kingdome of Heaven: and what soever thou shalt binde upon earth, Ball be bound in heaven; and whatseever thou shalt loose on earth, shall be toofed in beaven. And againe, Verily I fay unto you, What soever yee bind in earth, shall be bound in heaven: and what soever ye loofe in earth, shall be loofed in heaven. And againe, Receive yee the boly Ghost: Whosoevers sinnes ye remit, they are remitted unto them; and who seevers sinnes ye retaine, they are retained. This Doctrine was as ancient in the Church of God as lob, for Elibe tels him, That when God strikes a man with malady on his bed, fo that his foule draweth neere the grave, and his life to the buriers: if shere be any mefsenger with him, or any interpreter, one of a thousand, to declare unto man bis right cousnesse, then will be bave mercy upon him, etc, And answerable hereunto. (faith S. Iames) if the sicke have committed sinnes (upon his Repentance, and the Praythy

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ers of the Elders) they shall be forgiven him. These have power to shut
Heaven, and to deliver (the scandalous impenitent sinner) to Satan:
For, the weapons of their warfare
are not carnall; but mighty, through
God, to cast downe, &c. and to have
vengeance in readinesse against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops, and Pastors of the Church, doe not forgive finnes by any absolute power of their owne (for fo only Chrift their mader forgiveth finnes) but ministerially, as the fervants of Christ, and Stewards, to whose fidelitie their Lord and Master hath committed his Keyes: and that is, when they dee declare and prenounce, either publikely, or privately, by the Word of God, what bindeth, what loofeth; and the mercies of God to penitent finners, or his judgements to impenitent and obstinate persons; and so doe apply the generall promises or threatnings to the penitent or impenitent. Apo. 11.6.
1 Cor 5.5.
1 Co. 10.
3.
Mar. 16.
Ministri
peccata
remittunt
non auraξεσίας, sed
λοργανικώς.
1 Cor. 5.
4.
1 Cor. 3,
1,2,

1,2, A&.13.

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Tothis end faith Bafil, in Afcet, c. 12. Christus omni jus Palori. busco Doctoribus Eccle. Ge ilony waping! igseiar. aqualem tribuit po:chatem; cujus fignum eft, quod omnesex aquo ligant of solvunt, ut Petrus. Papists dare not deny this Quilibet (acerdos (quantum

tent. For Christ from Heaven doth by them (as by his Ministers on Earth) declare whom hee remitteth and bindeth, and to whom hee will open the gates of heaven, and against whom he will faut them. And therefore it is not said, Whose sinnes ye signifie to bee remitted; but whose sinnes ye remit. They then doe remit sinnes , because Christ by their Ministery remitteth sinnes, as Christ by his Disciples loosed Lazarus, Ich. 1 1.44. And as no water could wash away Naamans Lepry, but the waters of Iordan, (though other Rivers were as cleare) because the promife was annexed unto the water of Iordan, and not of other Rivers: fo though another man may pronounce the fame words, yet have they not the like efficacy and power to worke on the conscience, was when they are pronounced from the mouth of Christs Ministers, because that the * premise is an-

oft ex virtute clavium) habet potestatem indifferenter in ownes. In Supplement. Thoma. 46. Verse 10. * John 20.21.23.

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nexed to the Word of God, in their monthes: For them hath he a chofen, b separated, and c set apart for this worker and to them hee hath committed the & ministery, and word of reconciliation; by their holy ecalling and f ordination they have received the 8 boly Ghoft, and the ministerial power, of binding and loofing: They are fent forth of the boly Ghoft for this worke whereunto hee hath called the And Christ gives his ministers power to forgive fins to the penitent in the same words, that he teacheth us in the Lords Prayer to defire God to forgive us our fins: to affure all penitent finners, that God by his Ministers absolution doth fully, through the merits of Christ bloud, forgive them all their finnes. So that what Christ decreeth in heaven, in foro judicing the fame he declareth on earth by his reconciling Ministers, in foro pænitentie: fo that as God hath reconciled the world to himselfe by Iesus Christ: so bathhe (faich the Apostle) given unto us the milistery of this reconciliation.

a At.i. b A&. 13. c Rom. T. I. d 2 Cor. 5,18,19. e Ad.13. 1 Cor. 1.1. Heb. 5.4 1 Tit. 1.5. g Ioh. 20. 22,23. Acts. 13. 24. Ioh. 20. 23.

Ich. 20.

2 Cor. 2. 7.10. Heb. 5.41

2 Cor. 5. 18.19. Luke 10

Lib.3.Infli. cap.4' feet.12.

He that fent them to baptize. faying, Goe and teach all nations, bap. tizing them, &c. fent them also to remit finnes, faying, As my father sent mee, so send I you; whosevers sinnes ye remit, they are remitted unto them, &c. As therefore none can baptize, (though hee use the fame water and words) but onely the lawfull Minister , which Christ hath called and authorized to this divine and ministerial Function: fo though others may comfort with good words; yet none can absolve from finne, but onely those, to whom Christ hath committed the holy Ministery and Word of reconciliation: and of their absolution, Christ speaketh, be that heareth you heareth mee. In a doubtfull title thou wilt aske the counfell of the skilfull Lawyer: in perrill of fickene fe thou wilt know the advise of thy learned Phylician : and is there no danger in dread of damnation, for a finner to be his owne Indae?

point of doctrine most plainly; Et

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20.2

The Practice of Pietie.

si omnes mutuo nos debeamus consolaried.c. Although (faith he) me ought to comfort and confirme one another in the confidence of Gods mercy, yet we fee that the Ministers are appointed as witnesses and sureties to ascertaine our consciences of the remission of sinnes: infomuch as they are said to remit sinnes, and to loose soules. every faithfull man therefore remember that it is his duty (if inwardly he bee vexed and afflicted with the sense of his sinnes) not to neglect that remedie which is offered muto him by the Lord, to wit, that (for the easing of his conscience) he made private confession of his sinnes unto his Pastors: and that he desired his private endeavour for the application of some comfort unto his soule: whose office it is (both publikely and privately) to administer Evangelicall Consolation to Gods people.

Bezahighly * commendeth this practice: and Luther saith, That he had rather lose a thousand worlds, then suffer private confession to bee thrust out of the Church. Our

Church

* Inantich. Papatus & Christianismi vol. 1 fol. 26. Luther. tom.6. fo. 109. &

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a Witnes our -Liturgy D.Hofland, abfolved D. Reinolds, who not being able to fpeake, kiffed the hand wherewith hee was ab-

folved

Church hath ever most a soundly maintained the truth of this Do. ctrine; but most justly abolished the tyrannous and Antichristian abuse of Popist auricular confession; which they thrust upon the foules of Christians, as an expiatory Sacrifice, and a meritorious fatisfaction for fin, racking their Consciences to confeffe, when they feele no distresse, and to enumerate all their finnes, which is impossible: that this meanes they might dive into the fecrets of all men, which oft times hath prooved pernicious, not onely to private persons, but also to publike States. But the truth of Gods word is, that no person having received orders in the Church of Rome, can truly absolve a finner: for the keyes of abfolution are two; the one is the key of Autho. ritie, and that onely * Christ hath; the other is the key of Ministerie, and this he a gives to his Minifers, who are therefore called the Mini fters of Christ, Theb Stewards of Gods Myfteries , The c Embas adors

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*Apo.3.
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Mat.2.7
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a Mat.16.
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GI Cor.

5.20.

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of reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testamentany order of facrificing Priests: neither is the name of ispece which properly fignifieth Sacerdos, or facrificing Priest, given to any officer of Chtist, in all the new Testament: Neither doe wee read in all the New Testament of any who confeffed himfelfe to a Prieft, but Indas. Neither is there any reall priest in the new Testament, but onely Christ. Neither is there any part of his Priest-hood, to be now accomplished on Earth, but that which nee fulfilleth in Heaven, by making intercession for us. Seeing therefore Christ never ordained any Order of facrificing Priests: and that Popish Priests scorne the name of Ministers of the Gaspel, to whom onely Christ committed his Keyes, enecessarily followeth, that no Poish Priest can truly either excommupicate or abfolve any finner, or have any lanfall right to meddle with Chrieft's Keyes. But the Antichristian abuse Ff

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Ministeriü clavis displex eft. una cientia discer ne di : I Cor. 13.10. 1 Joh. 3. Jer. 25. 15. Aliaeft potestas. ligandi co abfolvendi. Joh. 20. Mat, 27. Heb.7. 24.27. 28. Heb. 8.4. Heb.7. 15.

abuse of this divine Ordinance should not abolish the lamfull use thereof betwixt Christians and their pastors in cases of distresse of conscience, for which it was chiefly ordained.

And verily, there is not any meanes more excellent to kumble proud beart, nor to raise up an bumble fpirit, then this spirituall conference betwixt the Pastors and the people committed to their charge, If any finne therefore troubleth thy conscience, confesse it to Gods Minifer, aske his connsell; and if thou doest truly repent, receive his Abio lution. And then doubt not in fon Conscientia, but thy sinnes bea verily forgiven on earth, as if thou diddest heare Christ himselfe in fon judicy, prenouncing them to be for given in Heaven. Qui vos andi me andir; hee that heareth you, her reth me. Trie this and tell me, who ther thou shalt not finde more east in thy conscience, then can be ex prefied in words. Did prophant men consider the dignity of their de

Luk, 10.

vine calling, they would the more honour the Calling, and reverence the Persons.

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The fick man (having thus eafed his conscience, and received his Ab-(olution) may doe well (having a convenient number of faithfull Christians joyned with him) to receive the hely Sacrament of the Lords Supper; to encourage him in his Faith, to discourage the Divell in his affanlts. In this respect the a Councell of Nice termeth this Sacrament, Viaticum, the fouls provision for her journey. And albeit the Lords Supper bee an Ecclesiasticall action, yet foralmuch as our Lord (the first Instituter) celebrated it in a b private house, and that St. Paul termeth the houses of Christians, the Churches of Christ; and that d Christ himselfe hath promised to bee in the middest of the faithfull, where but two or three are gathered together in his Name: I fee no reason, but if Christians desire it (when they are not through licknesse, able to come to the Ff 2 Church)

Cone.
Nice.Can.

b Matth. 16,18. Luk. 22.

Rom.

Phile. v.

18.20.

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1ewell against Harding Art. I. of Private Maffe. fol. 4. * In miffis privatis Cufficit f ZHRY præfens, Relicet Minifter. que papuli tolius fer-(unam gerit. Aqum.par. 3.9.8. art. 5.

Church) but that they thould receive, and Pasters bught to adminifter unto them the Sagraments at home. Hee fleweth more fimplicitie then knowledge, who thinkes that this favours of a Private Muffe. For a Masse is called private, not because it is said in a private house, but because (as Bishop * Iewell teacheth out of * Aguinas) the Prieft receiveth the Sacrament himfelfe alone, without diffribution made vnto others; and then it is private, although the whole Parish bee present and looke upon him. There is as much difference becweene fuch a Communion and the Antichristian Idoll of a private Maffe, as there is betwixt Heaven and Helf. For at a Communion in a private Family upon such an extraordinary occasion, Christ his infliration is observed : Many faithfull Brethren meet together and death is rememored and shewed, and the minister, together with the faithfull, and the licke party doe com_

communicate. Master Calvin faith, That hee doth very willingly admit administring of the Communion to them that are ficke, when the case and opportunitie fo requireth. And in another place hee faith, That bee hath many weighty reasons to compell bt m not to denie the Lords Supper unto the sicke. Yet I would wish all Christians to use to receive often (in their health) especially once every moneth with the whole Church; for then they fhall not need fo much to affemble their friends upon such an occasion, nor fo. much to to be troubled themselves for want of the Sacrament. For as Mr. Perkins faith very well, The fruit and efficacie of the Sacrament is nor to be restrained to the time of recoi ving; but it extends it selfe to the whole time of man; life aftenwards: the efficacy whereof did men throughly understand, they should not need to be fo often exhorted to receive it.

Pastore's omnes bic exgrates vellem us in knjus controversia statum F f 3 penitius

Decana admini-Aratione ita fintio, libenter admitten dum effe bunc moremuta. pud agrates citebretur communio, cum na res & 07portunitas firet, p. 52 * Carcanamagre_ tis negan. dam effe mm arbi-Tru malin or graves canfa me impellani. Epi 31.1 Parkins his right way to dying. Admonitio ad Pa-Rores.

Lam.4

penitives introspiciant : nec fideles ex hac vita migrantes, & panem vita petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamen tatio, Parvuli panem petunt, & non

fit qui frangat eis.

1 Kings 12, 20,

As therefore when a micked liver dyeth, hee may fay to death, as

2 Sam. 28.28. Vt moriare pius, vivere difce pie.

Abab said to Eliah : Hast thou found me, O mine enemie? So on the other side, when it is told a penitent sin ner, that Death knocks at the doore, and beginnes to looke him in the face; hee may fay of death, as David Sail of Ahimaaz, Let him come and welcome, for hee is a good man, and correth with good tidings: he is the messenger of Christ, and beingeth unto mee the joyfull newes of eternall life. And as the Rea Sea was a gulfe to drowne the Egyptians to destruction; but a passage to the Israelites, to convey them to Canaans possession: so death to the wicked, is a finke to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of

a * blessed death will make an amends for all the forrowes of a bitter life.

When therefore thou perceivest thy soule departing from thy body pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soule upon lesus Christ thy Saviour.

* Summum bonum, bonus ex had vita exitus.

A Prayer at the yeelaing up of the ghost.

O Lamb of God, which by thy bloud hast taken away the sins of the world, have mercy upon me a sinner, Lard lesas receive my spirit.

John 19

Luke 18

When the sicke party is departing, let the faithfull that are present kneele downe, and commend his soule to God, in these or the like words.

OGracious God, and mercifull Father, who art our refuge F f 4 and Pfa. 46.

Pfa.49.

1 Joh. 1.

and frength, and a very present helpe in trouble; life up the light of thy favourable countenance at this infrant upon thy fervant that now commeth to appeare in thy prefence: wash away, good Lord, all bis finner, by the merits of Christ lefus blond, that they may never be laid to his charge. Increase his faith, preserve and keepe safe his foule from the danger of the divell and his wicked Angels. Comfore him with thy holy Spirit, cause him now to feele that thou art his loving Father, and that he is thy child by Adeption and Grace. Save. O Christ, the price of thine owne bloud, and fuffer him not to be loft, whom thou hast bought so dearely. Receive his foule, as thou didst the penitent theefe, into thy heavenly Paradife. Let thy bleffed Anaels conduct him thither, as they carried the foule of Lazarus: and grant unto him a joyfull refurrecti. on at the last day. O Father, heare us for him, and heare thine owne Sonne, our onely Meditatour, that

fixed thyright bend, for him and we all pive in for the merits of that bieter death and passion which hee hath suffered for us. In considence whereof, we now recommend his soule into thy fatherly bands: in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: Our Father, &c.

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Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed Martyrdome.

Martyrdome is the testimony which a Christian heareth to the Dotticine of the Gospel, by enduring any kind of death: to invite many and to confirme all, to embrace the truth thereof. To this kind of death Christ hath promised a Crowne:

I Cor.
12.13.
Sargain
Marty it,
fmea
Ecclifie.

F fs

Martyres acceperal, non dederunt coromas, Leo. Martyrio coronalus. Euf. ufuall. Siow 001 TO STORYOY This Cons. Ap 3.10. Bein. Ser in feft. Innoc. Frid. Nausca in vit. Iohan Flores. Hift. ad An. 65 Matth. 2. Act. 70 Acts and Monuments. I Pct.z. IO. Canfa, non poffin, fa cu Mar-IVIEM. Aug. epi.

Be thou faithfull unto the death, and I will give thee the crowne of life. Which promise the Church so firmely believeth, that they tearmed Martyrdome it selfe, a Crowne. And God, to animate Christians to this excellent prize, would by a prediction, that Stephen, the first Christian Martyr should have his name of a Crowne.

Of Martyrdome there are three kinds.

as Iohn the Evangelist, who (being boyled in a cauldron of oyle) can e out rather annointed than sod: and dyed of old age at Ephesus.

2. Solo opere, in deed onely : as

the Innocents of Bethleem.

3: Voluntate & opere, both in will and deed: as in the Primitive Church, Stophen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochiamus, and thoulands. And in our dayes, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable: whole fiery zeale

zeale to Gods truth, brought them to the flames of Martyrdome, to Seale Christs Faith. It is not the cruelty of the death, but the innocency and holinesse of the cause, that maketh a Marcyr. Neither is an erronious conscience a sufficient warrant to fuffer Martyrdome: because Science in Gods Word must direct Conscience in mans heart, For they who killed the Apostles, in their erronious consciences, thought they did God good service: and Paul of zeale breathed out flanghters against the Lords Saints. Now whether the cause of our Seminary Priests and Iesuites bee so boly, true and innocent, as that it may warrant their Conscience to suffer death, and to hazzard their eternall (alvation thereon: let Pauls Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) be judge. And it will plainely appear, that the Doctrine which S. Paul taught to the ancient Church of Rome, is ex diametro opposite in 20, sundamétat points

Mortes, fedmores, D. Boys. Tho. Aquin. 1.2. quæst. 19 art. 6.

Joh, 16. 2 Act., 1. Phil 3.6.

Epistela ad Rinanos, is now, E, isola in R minos. points of true religion, to that which the new Church of Rome teacheth and maintaineth. For Saint Paul taught the Primitive Church of Rome

free Grace, and not ex operibus pravisis, Rom. 9.11. Rom. 11.5.6.

God by faith onely, without good morks, Rom. 3.20.28. Rom. 4.2. &c.

Rom. 7.17.

7. That the good workes of the regenerate, are not of their owne condignitie meritorious, nor such as can deserve Heaven, Rom. 8.8. Rom. 11.6. Rom. 6.23.

Gods Oracles and Canonicall Scripture, which were committed to the cuffedy and credit of the lewes, Rom. 3.2. Rom. 12. Rom. 16.16. fuch were never the Apocrypha.

Gods authority, Rom. 9.17. Rom. 3.4. Rom. 11. 32. conferred with, Gat. 3.22. Therefore above the au-

thority of the Church.

6. That

* Note that the Scripture faith, and Godfaith, the Scripture concludeth, is all one with Pail.

6. That all, as well Laity as Clergie, that will bee faved, must familiarly read or know the Holy Scriptures, Rom. 15.4. Rom. 10.1, 2, 8. Rom. 16. 26.

7. That all Images made of the true Godare very Idols, Rom. 1.23.

and Rom. 2,22, conferred.

8. That to bow the knee religiously to an Image, or to worship any creature, is meere Idolatry, Rom. 11. 4. and a lying service, Rom. 1.25.

9. That wee must not pray unto any but to God onely, in whom we believe, Rom. 18. 13.14. Rom. 8. 15.27. therefore not to Saints and Angels.

10. That Christ is our onely Intercessour in Heaven, Rom. 8.34.

Rom. 5.2. Rom. 16.27.

Christians, is nothing but the spiritual sacrificing of their seules and bodies to serve God in beliefe and righteous resserve from 12.1. Rom. 15. 16, therefore no reall facrificing of Christin the Masse.

12. That the religious worship called

Having reference to what he spake before Rom. 1.
23. Of Images.

called dulia, as well as latria, belongeth to God alone, Rom. 1.9. Rom. 12. 11 Rom. 16.18. conferred.

13. That all Christians are to pray unto God in their owne native

language, Rom. 14.11.

14. That wee have not of our selves, in the state of corruption, free-will unto good, Rom.7.18.&c. Rom.9.16.

15. That Concupiscence in the regenerate, is sin, Rom. 7.7.8.10.

16. That the Sacraments doe not conferre grace ex opere operato, but signe and seale that it is conferred already unto us, Rom 4 11.12. Rom. 2 28 29.

Christian may in this life be affured of bis salvation, Rom. 8.9. 16. 35.

&c.

18. That no man in this life, since Adams fall, can perfectly fulfill the Commandements of God, Rom. 7.10. &c. Rom. 3.19. &c. Rom. 11.12.

19. That to place Religion in

the difference of meates and dayes, is superstitious, Rom. 14.3,5,6,17,23

nesse of Christ, is that enely that makes us just before God, Rom. 4. 9, 17, 23.

21. That Christs flesh was made of the Seed of David, by Incarnation: not of a Wafer Cake by Tran-

Substantiation, Rom. 1.3.

22, That all true Christians are Saints, and not those whom the Pope only doth canonize, Rom. 1.7. Rom. 8.27. Rom. 15.31. Rom. 16. 2. and 15. Rom. 15.25.

of Peace, and not Ipfa, the Woman, should bruise the Serpents

head, Rom. 16 20.

24. That every Soule must of conscience bee subject, and pay tribute to the Higher powers, that is, the Magistrates which beare the sword, Rom. 12.1.3, &c. and therefore the Pope and Prelates must bee subject to their Emperours, Kings, and Wagistrates, unlesse they will bring damnation upon their soules,

*It feems

by Rom.

15.20.

Chapter,

that the

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as Tragitors that resist God and his Ordinance, Rom. 13.2.

ordained by the grace of God, to hee the chiefe Apostle of the Gentiles, and consequently of Rome, the chiefe Citie of the Gentiles, * Rom. 15.15,16,19,20,&c. Rom, 11.14 Rom. 16.4.

may erre, and fall away from the true faith, as well as the Church of Ierusalem, or any other particular Church, Rom. 11.20,21,22.

And feeing the nem upstart Church of Rome teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the Primitive Romanes, let God and this Epistle judge betwixt them and us; whether of us both stands in the true ancient Carbolike Faith, which

he cals them his helpers, ver. 2.9. hinsinen, v. 7 13. fellow-prisoners, v. 7. the fruits of Achaia, where he had preached, v. 7. all familiar to him, and to Tertins, who writ the Epistle, ver. 22. And therefore they came so justifully to meet Paul at Apis farum, hearing that he was coming towards Rime, Acts 28. 15.

the

the Apostle taught the old Romans? And whether wee have not done well to depart from them, fo farre as they have departed from the Apostles doctrine ? And whether it be not better to returne to Saint Pauls truth, then still to continue in Romes errour? And if this be true . then let Iesuites & Seminary Priests take heede and feare, left it be not faith, but fattion; not truth, but treason; not religion, but rebellion; beginning at Tiber, and ending at Tyburne, which is the cause of their death. And being fent from a troublesome Apostolical Sea, rather then from a peaceable Apostolicall Seat; because they cannot be suffered to perswade Subjects to breake their Oathes, and to withdraw their Allegiance from their Soveraigne, to raise rebellion, to move invasion, to stabbe and poison Queenes, to kill and murcher Kings, to blow up whole States with Gun-powder; they desperatly cast away their owne bodies to be hanged and quartered, and (their Soules

Pfa.149

Vt Alexandri cau-Sa jis qui illam fire cupiunt patefiat : judicatus A Epheli ab Acmilio Fron tino Pro confule. non prop_ ter profession is nomen, sed propter perpetrata latrocinia, cum jam effet travaricator (& produtor) Eufeb. Hift. Ecclefiib.5. Cap. 18. ITim.6.

20.

I wish such honour to all his Saints that sends them. And I have just cause to seare, that the Miracles of Lypsius two Ladies, Bluntstones Boy, Garnets Straw, and the Maids serie Apron, will not suffice to cleare, that these men are not Murtherers of themselves rather then Martyrs of Christ.

And with what conscience can any Papist count Garnet a Martyr; when his owne Conscience forced him to confesse, that it was for Treason, and not for Religion that hee died? But if the Priests of such a Gun powder Gospel bee Martyrs; I marvell who are Murtherers? If they be Saints, who are Scytkians? and who are Cannibals, it they be

Catholikes ?

But leaving these, if they will be filthy, to their filthinesse still, let us (to whose fidelitie the Lord hath committed his true faith, as a precious depositum) pray unto God, that we may lead a holy life, answerable to our holy faith, in picty

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to Christ and obedience to our King : that if our Saviour shall ever court us werehy that honour to suffer Martyrdome for his Gofpels take, be it by open burning at the Stake, as in Queen Maries dayes; or by fecret as in the Inquisition murdering, house; or by outragious massacring, as in the Parisian Mattens; in being blown up with Gunpowder, as was intended in the Parliament House: we may have grace to pray for the affi tance of his boly Spirit, fo to itrengthen our frailty, and to defend his cause, as that we may seale with our deaths the Evangelicall truth which wee have professed in our lives: That in the dayes of our lives, we may be bleffed by his Word; in the day of death, be bleffed in the Lord; and in the day of Indgement be the bleffed of his Father. Even fo grant, Lord lesus, Amen.

Prov. 24. 21. 1 Pct. 2

1 Pct. 2

A&. 5.41

Luk. 11.

Apoc. 14.

13. Mat. 25.

34. Apoc. 22.

20.

thank observed order A Divine Colleguie betweene the Soule and her Saviour , conserning. the effectual merits of his dolorous l'affion.

Soule.

Ord, wherefore didst thou mash

Christ. To teach thee how thou shouldest prepare thy felfe to come to my Supper.

S. Lord, why wouldest thou wash them thy felfe.

C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore diddest thou beforethy death institute thy last Supper 3

C. That thou mightest the better remember my death, and be af fured that all the merits thereof are thine.

S. Lord, wherefore wouldest thou

goe to such a place, where lusas knew to finde thee ?

C. That thou mightest know that I went as willingly to fuffer

for

Joh 13. 14.

Luk 22 19.

Joh. 18 2

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preserving out of their outragious hands, all my Disciples, who otherwise had beene morse handled by them, then was that young man.

S. Lord, wherefore wouldest thou be bound?

C. That I might loofe the cords of thine iniquities.

S. Lord, why wast thou denyed of Peter?

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in mas, and that salvation proceeds of my meere mercy.

S. Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a Cock?

C. That none should despise the meanes which God hath appointed for their conversion, though they seems never so meane.

S. Lord, wherefore diddeft thou at the Cock-crowing turne and looke up on Peter?

C Because thou mightest know that without the helpe of my grant no meanes can turne a sinner unto

God

Mat. 25.

Luk. 22,

Luk. 23.

Luke 22.

H Is of e-est sa, ny oou the ted hey u at race unto God